# ACT,

# Declaration *and* Teſtimony

FOR

The DOCTRINE, WORSHIP, DISCIPLINE and GOVERNMENT of the Church of *SCOTLAND*;

Agreeable to

The Word of God, the Confeſſion of Faith, the National Covenant of *Scotland*, and the Solemn League and Covenant of the Three Nations:

And againſt

Several Steps of Defection from the ſame, both in former and preſent Times.

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By ſome MINISTERS *aſſociate together* for the Exerciſe of Church Government and Diſcipline in a Presbyterial Capacity.

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With an INTRODUCTION, containing the GROUNDS of their Aſſociating into a Presbytery, and the REASONS of their emitting this Act and Teſtimony.

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To which is alſo ſubjoin'd the ACCESSION of the Reverend Mr. *Ralph Erskine*, and the Reverend Mr. *Thomas Mair*, to the ſaid Presbytery and the preſent Teſtimony.

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*EDINBURGH*,

Printed by THOMAS LUMISDEN and JOHN ROBERTSON, and ſold at their Printing-houſe in the *Fiſh-market*. Where alſo are to be ſold their former Teſtimony, and the Reaſons of Seceſſion, &c. 1737.

# Advertiſement.

THe aſſociate Miniſters did publiſh, *Anno* 1734, the Grounds of their Seceſſion from the preſent Judicatories, under the Title of *A Teſtimony to the Doctrine, Worſhip, Government and Diſcipline of the Church of* Scotland; as alſo, *Anno* 1735, the *Reaſons* of their Not-acceding to the Judicatories of the Church. Since the foreſaid *Reaſons* and *Grounds* are not inſiſted upon in the following *Act*, but ſuppos'd therein, therefore it is neceſſary that the Reader peruſe and conſider them, that he may have a more diſtinct View of the *preſent Teſtimony*. And the foreſaid Miniſters expect that none will reprint either this or any of the above-mentioned Papers without their Advice and Conſent.

BRITISH MUSEUM

# The Introduction.

THE *Commiſſion* of the General Aſſembly that met at *Edinburgh November* 1733, having by their Act and Sentence declared Mr. *Ebenezer Erskine* Miniſter at *Stirling*, Mr. *William Wilſon* Miniſter at *Perth*, Mr. *Alexander Moncrieff* Miniſter at *Abernethy*, and Mr. *James Fiſher* Miniſter at *Kinclaven*, *to be no longer Miniſters of this Church*, &c. Upon the Intimation of the above Sentence, the foreſaid Miniſters gave in a *Proteſtation*, bearing a *Seceſſion* from the Judicatories of the Church, and that it ſhould be lawful and warrantable for them to exerciſe the Keys of Doctrine, Diſcipline and Government, according to the Word of God, Confeſſion of Faith, and the Principles and Conſtitutions of the Covenanted Church of *Scotland*.

As the *Reaſons* of their Seceſſion were publiſhed ſometime thereafter, in a Paper intituled, *A Teſtimony to the Doctrine, Worſhip, Government and Diſcipline of the Church of* Scotland; ſo, in Conſequence of the *laſt Part* of their above *Proteſtation*, after mature and ſerious Deliberation, they came to a Reſolution to *conſtitute* themſelves into a *Presbyterial Meeting*, for the Exerciſe of Church Government and Diſcipline, as the Lord ſhould clear up their Way; And that for the following weighty *Reaſons*;

1. The Keys of Government and Diſcipline are given to Miniſters, and belong to the Paſtoral Office, as well as the Key of Doctrine; with this Difference, That the Key of Doctrine may be exerciſed by every ſingle Paſtor alone; whereas the Key of Government and Diſcipline muſt be exerciſed by Paſtors two or three *in collegio*. And when they conſidered that *four Miniſters*, being *thruſt out* all at once from Miniſterial Communion with the preſent Judicatories, were a competent Number for aſſociating together for the Exerciſe of Government and Diſcipline, they judged it a ſpecial and very particular Call in Providence, to aſſociate themſelves Presbyterially, that they might be in a Condition and Capacity to exerciſe all the Parts of their Paſtoral Office, ac-

cording to the Power and Authority given them by the Lord Jesus, *Matth.* 16. 19. Chap. 18. 18. *John* 20. 23. and his express Command to *feed* the Church and *Flock of God*, Acts 20. 28. 1 Pet. 5. 2. the original Word in both Places signifying the *Exercise of Rule and Government*, as well as that of *Feeding* by the *Preaching of the Word*.

2. As they judg'd themselves warranted to associate together for the Exercise of Government and Discipline, from the Power and Authority given them from the Lord Jesus; so they were *encouraged* to this Step from the Promise of the Divine Presence, *Matth.* 18. 20. It being plain from the Context, that by *gathering together in Christ's Name*, is chiefly intended meeting together in a *judicative Capacity*, for the Exercise of the Keys of Government and Discipline; therefore they judged, that, when they were constitute in his Name, they had a more special Claim to the above Promise.

3. When they were *cast out* from Communion with the Judicatories, they also judged it necessary for them to enter into a Presbyterial Association, not only for maintaining that *Order* among themselves, which is required by the Word of God, and by the approven Acts and Constitutions of this Church; but also to *distinguish* themselves from these of the *Sectarian* and *Independent* Way, who lodge the Keys of Government and Discipline in the *whole Community of the Faithful*, as they speak, and who refuse the due Subordination of Congregational Elderships to superior Judicatories.

4. It had considerable Weight with them, to determine them to this important Step, when they considered the *deplorable Situation* of many Congregations in *Scotland*, groning under the Weight of Violence and Oppression by the *Intrusion* of Ministers upon them, and crying for Help and Relief from the Judicatories of the established Church, but finding none: Therefore, since by adorable Providence they were thrust out from the Judicatories, they judged, that, if they entred into a *Presbyterial Association*, they would be in a better Capacity for affording *Help* and *Relief* to the oppressed Heritage of God through the Land, according to the Word of God, and the Rules and Constitutions of the Church of *Scotland*.

5. They likewise thought it incumbent upon them, not only to testify *doctrinally*, but to endeavour to lift up a *judicial Testimony* for *Scotland*'s Covenanted Reformation, and against the present Declinings and Backslidings from the same. And, since the Judicatories were carrying on a Course of Back-

sliding

ſliding, they thought it the more incumbent on them, tho' their Number was ſmall, and their Hands weak, to improve the Opportunity Providence had given them, by uſing their Endeavours in a *judicial* Way, to bear Witneſs for the Truths of God, againſt a ſtrong Current of Defection and Backſliding from the ſame. For theſe and other weighty *Reaſons*, they did, *by ſolemn Prayer*, CONSTITUTE *themſelves into a Presbyterial Meeting*, ſometime after they were caſt out from the Judicatories of the Church.

The *aſſociate Miniſters* agreed that they would not be *ſudden* in proceeding to any Acts of Juriſdiction, but reſolved, before any ſuch Procedure, to wait if the Judicatories of the Church would return to the Reformation-ſtandard; and therefore they held their Meetings mainly for asking Counſel of the Lord, and for mutual Advice in their preſent Situation, and for ſtrengthning of one another's Hands in the Way and Work of the Lord.

When the General Aſſembly met at *Edinburgh May* 1734, the Majority of the Members appeared to be oppoſite to the Meaſures taken by ſome former Aſſemblies and their Commiſſions. Among other Things enacted by that Aſſembly, they impowered the Synod of *Perth* and *Stirling*, under certain Limitations mentioned in their Act, to *reſtore* the *four* Miniſters to their reſpective Miniſterial Charges; They likewiſe paſt an Act concerning *Miniſterial Freedom*. And when ſometime afterwards the Synod of *Perth* and *Stirling*, clothed with this delegated Power from the ſaid Aſſembly, had taken off the Sentences pronounced by the Commiſſion of the General Aſſembly 1733 againſt the foreſaid four Brethren, it was the Judgment of many, both Miniſters and private Chriſtians, that they ſhould have inſtantly acceded unto the Judicatories of the Church.

The foreſaid *Miniſters* having frequently met to conſider what was their Duty in the preſent Juncture, the *Queſtion* before them was, *If the Grounds of their Seceſſion were removed by what the Aſſembly* 1734 *had done?* Or, if they were *ſo far* removed, that without *counteracting the Teſtimony*, which by a particular and ſpecial Providence was put into their Hands, they might *return* to the Judicatories of the Church? And having deliberately and ſeriouſly conſidered the foreſaid *Queſtion*, as the Weight and Importance of the Matter did require; and particularly having conſidered the Conduct of the Aſſembly 1734, with reſpect to the *Act* and *Sentence* of the preceeding Aſſembly paſſed againſt themſelves, whereby *Miniſterial Freedom*, in *teſtifying doctrinally* againſt the Defection

ctions and Backſlidings of this Church, was *condemned*, and the Liberty of *proteſting* for Exoneration againſt a ſinful Sentence and Deciſion of a General Aſſembly, affecting the publick Cauſe and Intereſt of Chriſt, was *wreſted out of the Hands* of the Miniſters and Members of this Church; they found that the ſaid Act of Aſſembly 1733 ſtands to this Day *unrepealed*; and that the Synod of *Perth* and *Stirling* were expreſly bound up from judging in the *Legality* or *Formality* of the former Proceedings of the Church-judicatories in relation to this Affair, and from cenſuring any of their Proceedings againſt the four proteſting Miniſters, tho' in their Caſe Church-power was ſcrewed up to a moſt exorbitant Height. Likewiſe they found, that the Act of the ſaid Aſſembly 1734, concerning *Miniſterial Freedom*, was ſo far from aſſerting that Freedom and Liberty, which belongs to the Miniſters of the Goſpel, and which in the preſent Caſe was contended for, that their *Teſtimony* in this Point was by the ſaid Act *materially condemned*, in ſo far as the Act declares, *That due and regular Miniſterial Freedom was not impair'd nor reſtrained by the preceeding Aſſembly's Deciſion in the Proceſs againſt the foreſaid Miniſters.* And therefore the *Act* and *Sentence* of the Aſſembly 1734, alledged to be paſt in their Favours, together with the Act of the ſaid Aſſembly anent *Miniſterial Freedom*, inſtead of *removing* the Grounds upon which they found themſelves obliged to declare a Seceſſion from the Judicatories, did upon the Matter *condemn* the Teſtimony which they judged their Duty to give againſt the Proceedings of the Aſſembly 1733. All that was done by the foreſaid Aſſembly 1734, in the Caſe of the proteſting Miniſters, was, That the Synod of *Perth* and *Stirling* was impowered, upon ſome political Conſiderations, to reſtore the ſaid Miniſters to their reſpective Charges; when yet their *alledged Guilt* and Crime, in *proteſting* againſt the Deciſion of the Aſſembly 1733, is ſtill *ſuppoſed*, and they ſtand *condemned* for the ſame. Likewiſe they found, that the *Act* concerning the *Presbytery* of *Dunfermline*, whereby unwarrantable Terms of Miniſterial and Chriſtian Communion are impoſed upon the Miniſters and Members of this Church, *ſtands ſtills in Force*: As alſo, that no *judicial Teſtimony* was lifted up againſt the groſs Errors overſpreading the whole Land. Therefore, for theſe and the like *Reaſons*, which are laid open more fully in a *Print* publiſhed immediately before the Meeting of the Aſſembly 1735, the *aſſociate Miniſters* had not Freedom to *re-enter* into the Judicatories of the Church, by the *Door* which was at that Time opened unto them. But, in regard the foreſaid Aſſembly 1734

did

did put ſome Stop to the unwarrantable Proceedings of former Aſſemblies and their Commiſſions, they judged it their Duty to continue their Meetings at that Time as formerly, without proceeding to any Acts of Government and Diſcipline.

When the General Aſſembly met at *Edinburgh* 1735, that Edge and Concern, which appeared to be in the preceeding Aſſembly, was ſomewhat cooled and blunted: For tho' it was preſs'd by Inſtructions from ſeveral Presbyteries that the *Acceptance of Preſentations* might be duly *teſtified againſt*, yet this, and other Motions toward Reformation, were upon political Conſiderations laid aſide; and tho' both this and the former Aſſembly appointed their reſpective Commiſſions to appoint a *National Faſt*, yet, in theſe Acts for National Faſting, there was no *particular Enumeration* of the Evils and Defections of the Day and Time wherein we live: This, together with ſome other Steps taken by the foreſaid Aſſembly, and which are more fully narrated in the following *Act and Teſtimony*, were a lamentable Evidence, that a ſincere and thorow Reformation was neither aimed nor intended.

When the General Aſſembly met *Anno* 1736, they went ſtill further backward from any Thing like true Reformation-work. They appointed the Presbytery of *Stirling* to proceed to the Settlement of a *Preſentee* to the Pariſh of *Denny*, tho' the Elders and far greater Part of the People of that Pariſh were *diſſenting* and *reclaiming*: Likewiſe they appointed the Synod and Presbytery of *Dumfries* to inroll the *Intruder* into the Pariſh of *Troqueir*, as a Member of theſe Judicatories. And further, inſtead of condemning the many groſs and dangerous Errors, vented by Mr. *Archibald Campbell* Profeſſor of Church-hiſtory at *St. Andrews*, which have a manifeſt Tendency to ſubvert all Religion Natural and Revealed, they diſmiſſed him without any Cenſure whatſoever: And, as will appear in the following Act and Teſtimony, they have likewiſe *adopted* his pernicious Principle concerning *Self-love*; whereby, inſtead of removing the *former*, a *new* and ſtrong Ground of *Seceſſion* is added.

The *Miniſters aſſociate* having thus waited for a conſiderable Time, to ſee if the Judicatories of the Church would lift up a particular Teſtimony againſt the Evils of the preſent, and Sins of former Times; but beholding with Regrete the Conduct of ſome former General Aſſemblies, that, inſtead of going forward in Reformation-work, they had gone viſibly backward in many Inſtances: Therefore, after mature and ſerious Deliberation, they judged it their

Duty,

Duty, to emit a judicial *Declaration* or *Teſtimony* for the Doctrine, Worſhip, Government and Diſcipline of the Church of *Scotland*, and againſt former and preſent Defections from the ſame, and that for the following *Reaſons*;

1. The Iniquities and Backſlidings of former Times have never been particularly acknowledged nor condemned by the Judicatories of this Church ſince the Revolution; neither have the valuable Pieces of Reformation once attained unto by this Church and Land, nor the Contendings and Wreſtlings of the former ſuffering Period againſt Defections from the ſame, been judicially juſtified and approven; tho' the former are juſt Grounds of the Lord's Controverſy againſt the Land, and the latter the Privilege and the Honour of this Church.

2. Tho' the Backſlidings and Defections of this Church are many, and a Flood of Error and Profaneneſs *at preſent* overflows the Land; yet a Banner is not *judicially* diſplayed for Truth, and againſt the prevailing Evils of the *preſent Time*. And therefore,

3. A judicial Teſtimony appears to be neceſſary at this Time, for the Glory of God, for the Information and Conviction of the preſent Generation, for the Information of *Poſterity*, and that Truth may be tranſmitted to them with a ſuitable Teſtimony thereunto: For it muſt be own'd, that this is a Debt which one Generation owes to another, to uſe their Endeavours to tranſmit the Truths of God in their Purity unto them; and, when Truth is oppoſed and controverted, it ought to be delivered off our Hands to the following Generation, with a more ſolemn and peculiar Teſtimony unto it.

4. The Lord having, in his adorable Providence, permitted the Judicatories of the Church to caſt out from Communion with them *four Miniſters*, at a Time when the Current of Defection was ſtrong; and they having at the ſame Time made a *Seceſſion* from them, upon the Grounds contained in their *Proteſtation* given in to the Commiſſion *November* 1733, and more fully laid open in their Teſtimony afterwards publiſhed; and theſe Reaſons and Grounds of their Seceſſion not being to this Day removed; they judge, that now when they have entred into a Presbyterial Aſſociation, for the Reaſons above condeſcended upon, that the ſame adorable Providence calls them to lift up the Standard of a judicial Teſtimony for the Truths of God, and againſt a Courſe of Backſliding from the ſame: And to this they find themſelves more eſpecially and more particularly called,

when

when they conſider that a Teſtimony of this Kind has been ſo long wanting, and ſo much deſired by many that fear the Lord thro' the Land; and tho' it has been ſo neceſſary, as has been already obſerved, yet there is now no Hope of obtaining it from the preſent Judicatories of the Church.

5. They were the more excited to emit this Declaration and Teſtimony, that they might make an *open* Confeſſion of their Principles, that the World might ſee what they own and acknowledge, and upon what Foundation they deſire, thro' the Grace of the Lord Jeſus, to ſtand.

6. They reckoned themſelves ſtill the more obliged unto this Duty, both from the ſpecial and particular Engagements they came under at their *Ordination*, to fulfil that Miniſtry which they received from the Lord, whereby they are bound *to teach the Obſervance of all Things whatſoever* the Lord Chriſt *has commanded* them, and that not only *doctrinally*, but *judicially*, as the Lord gives Opportunity; and likewiſe from the Obligation which they, as well as the whole Land, are under by *ſolemn Oath* to the moſt High God, "That we ſhall ſincerely, really and conſtantly, thro' "the Grace of God, endeavour, in our ſeveral Places and "Callings, the Preſervation of the Reformed Religion in "the Church of *Scotland*, in Doctrine, Worſhip, Diſcipline "and Government; —— and that we ſhall not give our-"ſelves to a deteſtable Indifferency or Neutrality in this "Cauſe; but ſhall all the Days of our Lives zealouſly and "conſtantly continue therein."

The forſaid Miniſters, being met in Presbytery, appointed ſome of their Number to prepare the Draught of an *Act and Teſtimony*, aſſerting the Doctrine, Worſhip, Government and Diſcipline of the Church of *Scotland*; and condemning ſeveral Steps of Defection from the ſame, both in former and preſent Times: And the ſaid Draught having been prepared and laid before the Presbytery, it was in ſeveral Meetings ſeriouſly and deliberately conſidered, reaſoned upon and amended; and, as thus amended and corrected, it was, at a Meeting of Presbytery at *Perth*, *December* 3d 1736, unanimouſly approven, *enacted*, and, for the above and like weighty *Reaſons*, ordered to be publiſhed; the *Tenor* whereof follows.

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# A C T,

## *Declaration* and *Teſtimony*

FOR

The Doctrine, Worſhip, Government and Diſcipline of the Church of *Scotland*, AGREEABLE to the Word of God, the Confeſſion of Faith, the National Covenant of *Scotland*, and the Solemn League and Covenant of the Three Nations; and AGAINST ſeveral Steps of Defection from the ſame, both in former and preſent Times: By ſome Miniſters aſſociate together for the Exerciſe of Church Government and Diſcipline in a Presbyterial Capacity.

AT *Perth*, the third Day of *December*, One thouſand ſeven hundred and thirty ſix Years. Which Day and Place the Presbytery being met, and taking into their ſerious Conſideration the low State of Religion at this Day, the manifold Defections and Backſlidings of all Ranks, both in former and preſent Times, from the Truths of God, and the precious Ordinances and Inſtitutions of Jeſus Chriſt, delivered as a valuable Truſt unto his Church and People in this Nation; and to the Maintenance and Preſervation of which, the whole Land ſtands indiſpenſibly bound and obliged, by the moſt ſolemn Covenant-Engagements: And eſpecially, conſidering the

the preſent Growth and Spreading of dangerous and pernicious Errors, and the many Injuries that are done to the Government and Diſcipline of the Houſe of God amongſt us; together with the abounding Sin, Wickedneſs and Profaneneſs of the preſent Generation, and the deep Security and general Stupidity that prevails under our national Sins and ſpiritual Judgments; By all which God is highly diſhonoured and provoked, his Sanctuary profaned, the Kingdom of his Son undermined, and the whole Land involved in the dreadful Guilt of Apoſtaſy from the Lord: Wherefore this *Presbytery* find themſelves bound in Duty, to caſt in their *Mite* of a *Teſtimony* to the many great and wonderful Appearances of the Lord for this Church and Land, and to the Doctrine, Worſhip, Government and Diſcipline of the Lord's Houſe therein, agreeable to the holy Scriptures, our Confeſſion of Faith and Catechiſms, the National Covenant of *Scotland*, and the Solemn League and Covenant of the Three Nations; as alſo againſt the Injuries and inſolent Indignities done unto, and the Encroachments, Violations and Breaches made upon the ſame.

To this they reckon they are warranted, from the Practice and Example of the Church and People of God recorded in Scripture, who very often commemorate the remarkable Appearances made for them, the ſignal Deliverances they have met with, together with their own deep Ingratitude and hainous Provocations, both of an older and later Date; and alſo from the Practice and Example of this Church in former Times: And likewiſe they judge a *Teſtimony* of this Kind neceſſary, for the Information of the preſent Generation, who have generally loſt the Knowledge, both of what God has done for *Scotland*, and of the Grounds and Cauſes of his righteous Quarrel and Controverſy againſt us; neceſſary, for the Conviction and Humiliation of all Ranks of Perſons; neceſſary, to preſerve and maintain the Truths of God, and an uſeful Mean to tranſmit them to following Generations in their Purity: Therefore, for all the above, and many other weighty Reaſons and Conſiderations, the *Miniſters aſſociated*, being met in *Presbytery*, did, and hereby do, in the *firſt* Place, with thankful Hearts, Acknowledge, and bear Record unto, the wonderful Power, Grace and Goodneſs of God, in viſiting this Land very early with the Light of the glorious Goſpel, whereby *from theſe uttermoſt Ends of the Earth were Songs heard, even Glory to Jeſus Chriſt the Righteous*; and thus the Promiſes and Prophecies given of old were remarkably accompliſhed, namely, That the

*Heathen* ſhould be given unto Chriſt for his *Inheritance*, and *the uttermoſt Parts of the Earth for his Poſſeſſion*; That *the Iſles ſhould wait for his Law*; and that he ſhould be the *Confidence of the Ends of the Earth, and of them that are afar off upon the Sea*. Yea, when this and other Nations were involved in Popiſh Darkneſs, God left not himſelf without a Witneſs in this Land; our ancient Records bear, that in the darkeſt Times of Popery the Lord had ſome Witneſſes for himſelf amongſt us, againſt the Errors and Idolatry of *Rome*: And when the Lord, by a bright and clear Sun-ſhine of the Goſpel in ſeveral Parts of *Europe*, diſcovered that *Myſtery of Iniquity*, *Babylon the great*, the *Mother of Harlots* and *Abominations of the Earth*; He was alſo graciouſly pleaſed with an high Hand, and an outſtretched Arm, to ranſom this Land from the Bondage of Popiſh Tyranny, Idolatry and Superſtition, and again to bleſs it with the Light and Liberty of the Goſpel. So ſtrong was the Hand of the Lord upon a few poliſhed Shafts, choſen and furniſhed by himſelf, that in a ſhort Time, in the Midſt of the Flames of fiery Perſecution, and againſt the Rage and Fury of Devils and Men, this great Work was ſo far advanced and effectuate, that, in the Year 1560, the Pope's Authority was aboliſhed in *Scotland*, and the *firſt Confeſſion of Faith* (directed mainly againſt the Errors and Abominations of the Church of *Rome*, the great Point upon which the Teſtimony of the Lord's Witneſſes was then ſtated) was ratified and approven by the Parliament; and, in a few Years thereafter, moſt Congregations were planted with the Miniſtry of the Goſpel, and did yield Subjection unto the Ordinances of Chriſt. The Government and Diſcipline of the Church was eſtabliſhed according to the Pattern ſhown in the Mount, in a due Subordination of Congregational Elderſhips, Presbyteries and Synods, unto General Aſſemblies: The *firſt Book of Diſcipline*, which contains many excellent Reformation-principles, written with a Simplicity and Plainneſs peculiar to reforming Times; together with ſome other Things that were, in the Judgment of the Compilers of that Book, adapted to the then State and Circumſtances of the Church, was approven by the Privy Council of *Scotland* in the foreſaid Year 1560. The General Aſſembly, *Anno* 1562, refuſed to admit one Mr. *Alexander Gordon* to be Superintendent of *Galloway* till he ſhould ſubſcribe the ſame †. And the General Aſſembly *Anno* 1638, in their Act condemning the *five Articles of Perth*, refer ſeveral Times unto it; from whence it is plain that it was received and approven by this Church

† *Calderwood's* Hiſt. p. 32.

Church at our Reformation. Afterwards the *second Book* of Diſcipline, wherein the Form of Government and Diſcipline in the Houſe of God is more diſtinctly laid down, was approven and regiſtrate by the General Aſſembly *Anno* 1581, and appointed to be ſubſcribed by all the Miniſters of this Church *Anno* 1590; and all the Pieces of the Reformation *then attained unto*, were ratified and approven by the Parliament *Anno* 1592. In grateful Acknowledgment of which rare and ſingular Mercies, and for their own mutual Strength and Support againſt the common Enemy, the *National Covenant*, having firſt been ſubſcribed by the King and his Houſhold in the Year 1580, was ſubſcribed by Perſons of all Ranks *Anno* 1581, and again by all Ranks of Perſons in the Year 1590. This Covenant, relating to the Reformed Religion then profeſſed in *Scotland*, and more particularly expreſſed in the *Large Confeſſion* of Faith, was ſworn with much Cheerfulneſs and Gladneſs of Heart, the whole Land rejoiced at the Oath of God. And, by this ſolemn Oath and Covenant, this Kingdom made a *National Surrender* of themſelves to the Lord, and bound and obliged both themſelves and their Poſterity to cleave to the Truths of God, and to the Obſervation of his Laws, Ordinances and Inſtitutions.

But the above-mentioned Reformation, and the Glory of this Church, was much defac'd, when King *James* VI. deſirous to gratify the Prelatical Party in *England*, did, contrary to his moſt ſolemn Profeſſions, Declarations and Engagements, by the Advice and Aſſiſtance of ſome covetous time-ſerving Churchmen, firſt introduce a lordly Prelacy into this Church, and afterwards corrupted the Worſhip by impoſing Popiſh Ceremonies of the Church of *England*, under the Authority of a pretended General Aſſembly that met at *Perth Anno* 1618; and his Son King *Charles* I. endeavoured to carry on the ſame Deſign, by impoſing a Service-book, and a Book of Popiſh and Prelatick Canons: Which Courſe of Defection continued for many Years without Interruption. Yet, during this Period of grievous Sinning and Backſliding, there were ſeveral eminent Men who witneſſed againſt the ſame; alſo the Word of the Goſpel was countenanced in ſeveral Corners of the Land with more than ordinary Power and Succeſs, particularly in ſeveral Places of the Weſt of *Scotland Anno* 1625, and at the Kirk of *Shots* in the Year 1630. And, after all, the Lord was graciouſly pleaſed to turn back the Captivity of this Church when it was leaſt expected, even when Prelacy appeared to be fenced with all the Strength of Civil Authority, and a great Body of the Miniſtry couching

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in Conformity under the Burden of it: Yet he did, in a moſt ſurpriſing and wonderful Manner, cut aſunder the Cords of theſe Plowers who plowed upon the Back of this Church, and revived his own Work thro' the Land, by animating at firſt a few of his Servants and People, in the Year 1637, to teſtify more openly and boldly againſt the Current of the Defection and Apoſtaſy of that Time; and he was pleaſed to give ſuch remarkable Countenance to their Proceedings, that in the Month of *February* 1638, notwithſtanding of many Threats and ſtrong Oppoſition of Adverſaries, they renewed the National Covenant; and the Power of God was preſent with them in ſuch an eminent Manner, that, within a few Months thereafter, almoſt the whole Land did cheerfully and joyfully come under the Oath of God. Here there was no *Force* nor Compulſion from the Civil Powers, all this was done voluntarily and cheerfully in the Face of great Oppoſition from a threatning and enraged Court. Likewiſe, in the latter End of the foreſaid Year, a free and lawful General Aſſembly met at *Glaſgow*, who depoſed all, and excommunicated ſome of the Prelates; recogniſed and approved the National Covenant; and Prelacy, with the five Articles of *Perth*, were found and declared to be abjured by it; and ſeveral other laudible Acts and Conſtitutions were made for purging the Houſe of God, and the Advancement of Reformation, as the Acts of that Aſſembly more fully bear. And tho' the Determinations of this Aſſembly were much oppoſed by a Popiſh and Prelatick Party, yet, thro' the good Hand of the Lord upon his Servants and People, the Reformation then begun and carried on, was ratified and confirmed by the ſecond Parliament of King *Charles* I. *Anno* 1640, the laſt Seſſion of which Parliament was countenanced by the King's Preſence *Anno* 1641; and from this Time till the Year 1650 the Building of the Houſe of God went on proſperouſly and ſucceſsfully. During which Period, the following Things deſerve particularly to be remembred;

1. The Lord gave Teſtimony and Witneſs to his own Work, by a remarkable Down-pouring of his Spirit from on High on the Judicatories and Aſſemblies of his People for Worſhip; the Word of the Goſpel was powerful and ſucceſsful, the Pleaſure of the Lord did proſper thro' the Land, and a Seed was ſown, which the Fury and Rage of Twenty eight Years hot Perſecution afterwards could not extirpate.

2. The remarkable Countenance which the Lord gave to the Reforming and Covenanting Church of *Scotland*, did excite their

their Neighbours in *England* and *Ireland* to join with them in a *Solemn Covenant*, for maintaining, advancing and carrying on a Work of Reformation in the three Kingdoms; this *Covenant*, however reproached and reviled, was for the *Matter* of it juſt and warrantable, for the *Ends* neceſſary and commendable, and for the *Time* ſeaſonable: The *Seaſon* when this Covenant was entred into, was the dangerous State of the Church and Kingdom of *Scotland*, the diſtreſſed State of the Church and Kingdom of *England*, and the deplorable State of the Church and Kingdom of *Ireland*: The *Matter* of this Covenant was all the precious Things that are involved in pure Religion and true Liberty, namely, the Preſervation of the Reformed Religion in *Scotland*, in Doctrine, Worſhip, Government and Diſcipline; and the Reformation of Religion according to the Word of God in *England* and *Ireland*. In this Covenant every one bound themſelves to *perſonal* Reformation, and, in their ſeveral Places, Stations and Callings, to endeavour *National* Reformation; Duties obligatory upon every one *antecedently* to this Oath and Covenant: The *End* of this Solemn Covenant was, That they and their Poſterity after them might as Brethren live in Faith and Love, that the Lord might be one, and his Name one, thro' the Three Kingdoms. And as an eminent Divine* expreſſed himſelf before the *Houſe of Commons in England*, when they were about to ſwear the ſaid Covenant, "This Oath (ſaith "he) is ſuch, in the Matter and Conſequences of it, as I "can truly ſay it is worthy of us, yea, of all theſe King-"doms, yea, of all the Kingdoms in the World; for it is a "ſwearing Fealty and Allegiance unto Chriſt the King of "Kings, and a giving up of all theſe Kingdoms, which are "his Inheritance, to be ſubdued more unto his Throne, and "ruled more by his Sceptre, upon whoſe Shoulders the Go-"vernment is laid." This Oath and Covenant was appointed to be ſworn by Perſons of all Ranks in *England* and *Ireland*, and was entred into by the whole Body of this Land: And, when it was approven by the General Aſſembly of this Church, *Anno* 1643, they expreſs themſelves in this Manner, "That they all with one Voice approve of the ſame, "with theſe Feelings of Joy which they did find in ſo great "a Meaſure at the Renewing of the National Govenant of "this Kirk and Kingdom."

3. In Proſecution of the above Covenanted Uniformity, a *Confeſſion of Faith* was agreed upon by the Aſſembly of Divines at *Weſtminſter*, with Commiſſioners from the Church of *Scot-*

* Mr. *Philip Nay*.

*Scotland*; likewise the *Larger* and *Shorter Catechiſm*, the *Propoſitions* concerning Church-government and the Ordination of Miniſters, and the *Directory* for Worſhip, all agreed upon by the foreſaid Aſſembly at *Weſtminſter*, were received and approven by this Church, in the Manner expreſſed in the ſeveral Acts of Aſſembly relative unto them; to all which the General Aſſembly of this Church reckoned this Land bound and obliged by the *Solemn League* and *Covenant*, as their ſaid Acts more fully bear.

4. When the much deſired and covenanted *Uniformity* had proceeded thus far, many in this Land involved themſelves in the Breach of Covenant by the War with *England*, commonly called the *Duke's Engagement*, which was teſtified againſt, and condemned by the General Aſſemblies of this Church; and the Sinfulneſs thereof was afterwards acknowledged by all Ranks of Perſons, when the *Solemn League* and *Covenant* was renewed in *Scotland*, *Anno* 1648, with a ſolemn Acknowledgment of Sins and Breaches thereof, and Engagement to the Duties therein-contained. In the ſaid Engagement to the Duties of the Covenant, they bind and oblige themſelves to *preſerve the Purity of Religion againſt all Error, Hereſy and Schiſm, and to ſtudy and endeavour the carrying on the Work of Uniformity*: Whereby the above-mentioned Uniformity in one Confeſſion of Faith, one Form of Church-government and Directory for Worſhip, is ſolemnly approven and ſworn unto. And, by the foreſaid Renovation of the Solemn League and Covenant, this Land declared they look'd upon this Oath as *Nationally* binding upon them, whatever the Behaviour of their Neighbours in *England* or *Ireland* might be. And as the General Aſſembly, in their *Brotherly Exhortation* to their Brethren in *England*, *Auguſt* 6th 1649, expreſs themſelves, "Altho' (*ſay they*) there were "none in the one Kingdom who did adhere to the Cove"nant, yet thereby were not the other Kingdom, nor any "Perſon in either of them, abſolved from the Bond there"of; ſince in it we have not only ſworn by the Lord, but "alſo covenanted with him. It is not the Failing of one or "more that can abſolve others from their Duty or Tie to "him: Beſides, the Duties therein-contained being in them"ſelves lawful, and the Grounds of our Tie thereunto mo"ral; tho' others do forget their Duty, yet doth not their "Defection free us from that Obligation which lies upon us "by the Covenant in our Places and Stations. And the Co"venant being intended and entred into by theſe Kingdoms "as one of the beſt Means of Stedfaſtneſs for guarding a-

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" gainſt declining Times, it were ſtrange to ſay that the " Backſliding of any ſhould abſolve others from the Tye " thereof; eſpecially ſeeing our Engagement therein, is not " only National, but Perſonal; every one with upliſted " Hands ſwearing for himſelf, as is evident by the Tenor " of the Covenant."

5. During this Period, the Eſtates of the Nation alſo gave their Helping-hand to the Work of Reformation, not only by the legal Eſtabliſhment given unto it in the foreſaid Year 1640, but alſo by approving the Solemn League and Covenant *Anno* 1644, and by many laudible Acts of Parliament paſs'd *Anno* 1649; particularly by the Act aboliſhing Patronages, a Grievance and Yoke under which this Church had gron'd ever ſince the Reformation from Popery; and by their Act *for keeping the Judicatories and Places of Truſt free of Corruption*; and by the *Act of Claſſes* for purging the Army of Perſons diſaffected to the Cauſe and Work of Reformation. Alſo, by another Act paſs'd in the foreſaid Year 1649, they ordained and declared, "That " before the King's Majeſty who now is, or any of his Suc- " ceſſors, ſhall be admitted to the Exerciſe of his Royal " Power, he ſhall aſſure and declare, by his ſolemn Oath " under his Hand and Seal, his Allowance of the National " Covenant, and of the Solemn League and Covenant, and " his Obligation to proſecute the Ends thereof in his Sta- " tion and Calling; and that he ſhall, for himſelf and " his Succeſſors, conſent and agree to Acts of Parliament en- " joining the Solemn League and Covenant, and fully eſta- " bliſhing Presbyterian Government, the Directory of Wor- " ſhip, Confeſſion of Faith and Catechiſms, as they are ap- " proven by the General Aſſembly of this Kirk, and Par- " liament of this Kingdom, in all his Majeſty's Domini- " ons; and that he ſhall obſerve theſe in his Practice and " Family; and that he ſhall never make Oppoſition to any " of theſe, or endeavour any Change thereof." In Purſuance of this Act of Parliament, King *Charles* II having, by his ſolemn Oath, declared his Approbation of the National Covenant, and of the Solemn League and Covenant, and obliged himſelf to proſecute the Ends thereof, was *crown'd* with great Solemnity at *Scone* upon the 1ſt of *January* 1650.

The above Particulars are ſome Inſtances of the Power and Goodneſs of the moſt high God, manifeſted in the Beginning and Progreſs of the Work of Reformation in this Land, which *this Preſbytery* judge it their Duty to record

and bear Witneſs unto: For, as the Arm of the Lord was glorioufly revealed in recovering this Church and Nation from Antichriſtian Darkneſs, and bringing all Ranks of Perſons within the Bond of a National Oath and Covenant to be the Lord's; So, when, by a ſurpriſing and wonderful Appearance of Divine Providence, this Church was delivered from the Brink of Ruin in the Year 1638, the Judicatories of the Church pulled down and carried off the Rubbiſh of Defection; they began where former Reformation had ſtopt, and went forward in building and beautifying the Houſe of God.

But, ſince the Church, while militant, is in an imperfect State, it is not hereby intended to affirm, That, under the above-mentioned Period, there was nothing defective or wanting as to the Beauty and Order of the Houſe of God, or that there was nothing culpable in the Adminiſtration: All that is deſigned by the above particular Deduction is, to declare that this Church endeavoured, and mercifully attained, a conſiderable Pitch of Reformation, during the forſaid Period; Towards this their ſeveral Contendings and Wreſtlings, their ſolemn Vows and Engagements, their Declarations and Teſtimonies, all pointed. It would have been the Happineſs and Glory of this Church, if ſhe had held faſt what by the good Hand of God upon her, and by a Series and Train of remarkable Providences both of Mercy and Judgment, ſhe had attained unto: But how ſoon did *her Gold become dim*? How quickly was *her moſt fine Gold changed*? Ah! how was her Glory eclipſed, and her Beauty ſuddenly departed from her? A glorious Building was pull'd down; a Reformation, ratified, confirmed and eſtabliſhed in the ſtrongeſt Terms by Law, and fenced by the moſt ſolemn Oaths and Covenants, ſworn with upliſted Hands by our King, by our Noblemen, Barons, Miniſters, Burgeſſes and Commons of all Sorts, was not only ſullied, but overturned, and that by theſe very Hands that had been lifted up to Heaven for the Preſervation and Maintenance of the ſame. Hath a Nation changed their gods, which yet are no gods? but *Scotland* hath changed her Glory for that which doth not profit! May it not be ſaid, *Be aſtoniſhed, O ye Heavens, at this, be horribly afraid; for my People have committed two Evils, they have forſaken me the Fountain of living Waters, and have hewen out to themſelves Ciſterns, broken Ciſterns that can hold no Water*? Can there there be a Parallel given in any Church or Land, of that Scene that opened of Backſliding and Defection, of Perju-

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ry and Apoſtaſy, or of that Oppreſſion and Cruelty afterwards exerciſed upon ſuch as adhered unto the Cauſe and Covenant of their God, after ſo many and ſo great Appearances of the Lord in a Way of Mercy amongſt us, and after ſuch ſolemn Profeſſions of Subjection and Obedience unto him?

This *Presbytery* pretend not to reckon up the innumerable Abominations of the Land; but they judge it their Duty to give ſome particular Inſtances of the Beginning, Progreſs and Height of the Apoſtaſy and Defection from the above-mentioned Steps of Reformation, in which all Ranks of Perſons have ſinfully and ſhamefully involved themſelves.

I. When the Judicatories of the Church were carrying on the Work of Reformation with a beautiful and pleaſant Harmony, a Snare was laid for breaking and dividing them: In the Month of *December* 1650, and in the Beginning of 1651, two ſeveral Queſtions being put unto the Commiſſion of the General Aſſembly by the King and Parliament, concerning the Admiſſion into Places of publick Truſt, both Civil and Military, of ſuch as were debarred from the ſame by the above-mentioned Acts of Parliament *Anno* 1649, the *Reſolutions* of the Commiſſion upon the ſaid Queſtions were ſuch, as the King and Parliament took Occaſion from them to repeal the foreſaid laudible Acts; and all Places of publick Truſt, Civil and Military, were immediately fill'd with ſuch, whoſe Diſaffection to the Work of Reformation, carried on from the Year 1638, was abundantly notour *: Malignants in Principle, and ſuch as were immoral in Practice, were promoted; a ſham Profeſſion of Repentance was required at firſt from ſuch as had been active againſt the Work of Reformation, but even this was ſoon laid aſide; and when the Reſolutions of the Commiſſion were remonſtrate againſt by ſome Presbyteries and ſeveral Miniſters, the Commiſſion diſcharged all Miniſters or Probationers to ſpeak or write againſt them: And what was done by the Commiſſion, was approven by ſome enſuing Aſſemblies, who alſo excluded all, both Miniſters and Elders, who remonſtrated againſt the *publick Reſolutions*, from ſitting in General Aſſemblies; and appointed Presbyteries to oblige both Intrants into the Miniſtry before they were admitted to Trials for Ordination, and Elders before they were allowed to ſit in Presbytery, to give it under their Hand, that they paſs'd from any Proteſtation or Declinature



* *Wodrow*'s Hiſt. Vol. 1. Introd. p. 3, 4, 5.

againſt the ſaid Aſſemblies; and likewiſe ſome eminent Miniſters were ſuſpended and depoſed, for teſtifying againſt the foreſaid Reſolutions. But the Conſtitution and Actings of theſe Aſſemblies having been *proteſted* againſt by a conſiderable Body of Miniſters and Elders, who were grieved at the foreſaid Reſolutions of the Commiſſion, all ſuch were deſigned *Proteſters*, as theſe on the other Side were called *Publick Reſolutioners*. By the above Proceedings, the Nation (with the Conſent of the Church) delivered up, not only the Maintenance and Preſervation of their valuable Civil Liberties, but alſo of all the Civil Securities and Ratifications given unto the Work of Reformation from the Year 1638, into the Hands of ſuch who had appeared for the Support and Maintenance of arbitrary Power and Authority in the State, and who were notour Enemies of a Covenanted Reformation. As the foreſaid Reſolutions, both of Church and State, were contrary to, and condemned by the Word of God, *Exod.* 18. 21. 2 *Chron.* 19. 3. *Pſal.* 106. 35. *Pſal.* 139. 21. *Hoſ.* 5. 13. ſo their Sin and Guilt in this Matter was the more hainous, and the more highly aggravated, in regard it was what had been ſo lately acknowledged, and ſo ſolemnly engaged againſt, in the ſolemn Acknowledgment of Sins and Engagement to Duties. The Sinfulneſs of theſe Proceedings was witneſſed againſt by a conſiderable Number of eminent Miniſters and godly Elders thro' the Land, who laid open the dangerous Tendency of them: And what they had too juſt Ground to fear, came in a ſhort Time to paſs; Theſe Men, who were now admitted into Places of publick Truſt, had an active Hand in overthrowing the beautiful Conſtitution of this Church, and in bringing the Nation under the Yoke of arbitrary Government. And it cannot well eſcape to be taken notice of, that the moſt Part of theſe who were for the *publick Reſolutions*, made Defection into Prelacy; whereas all the *Proteſters*, except a few, ſtood firm againſt it, when, in the Year 1662, this *curſed Jericho* was rebuilt; and ſome of the *former* who were honeſt in the Main, but carried in to the Meaſures of the Court, came with Regrete to ſee their Error and Miſtake, and to acknowledge, † *That their Brethren the PROTESTERS had their Eyes opened, when they were blind.*

When this Church and Land was thus miſerably rent and broken (as a juſt Puniſhment of this Step of Declining and Treachery in the Cauſe and Covenant of the Lord) the Nation was brought under the Yoke of *Oliver Cromwell the Uſur-*

† *Wodrow's* Hiſt. Vol. 1. p. 113.

*Usurper*, under which it gron'd for the Space of ten Years. During this Period, a most sinful *Toleration* of Sectarian Errors and Delusions was granted by *Cromwell* and his Privy-council in *Scotland*: This was the first of this Kind known among us since the Reformation; and thereby such Laxness in Principle and Practice was introduced, as pav'd a Way for the more general Apostasy and Defection, which followed very soon thereafter. The foresaid Toleration was faithfully witnessed against by some *Ministers* in the Provinces of *Perth* and *Fife* (in their Testimony published *Anno* 1659) as contrary to the Word of God, our Confession of Faith and Larger Catechism, and as contrary to, and inconsistent with, the Solemn Oath and Covenant of God sworn by the Nation; and likewise, as producing many dismal and sinful Effects, such as the Increase and Growth of Errors and Blasphemy, with Laxness and Profaneness in Practice; and also as a Temptation to Men to break the Lord's Bonds asunder, and to cast his Cords from off them.

II. After the Death of *Oliver Cromwell* the Usurper, and when the Power of the Sectarian Party, who had ruled the Three Kingdoms for several Years, began to decline, the Parliament of *England* restored King *Charles* II. to the Government, without any Conditions or Limitations; whereby all the Testimonies and Declarations they had given for a Covenanted Reformation and Uniformity, were at once given up; And immediately, abjured Prelacy, with the Service-book and all the Ceremonies, were re-imposed in *England*; a dismal Presage of what was now coming on *Scotland*, where, until a Meeting of Parliament, the Government was lodged in the Hands of a *Committee of Estates* named by the last Parliament *Anno* 1651. This Committee, consisting of such as were disaffected to the Work of Reformation, caused seize and imprison a few eminent Ministers, who met about an Address to the King upon his Return, and with the Faithfulness that became their Office, putting him in Mind of his own, and the Nation's Solemn Covenant-Engagements to the Lord; upon which Occasion a Proclamation was immediately emitted, discharging all Meetings without the King's Authority, and all the above and like Petitions and Remonstrances whatsoever, under a Pretext of their being seditious *: This was a Prelude unto the dismal Scene that was now opening.

III. When the Parliament met in *Scotland Anno* 1661, they immediately remove all the legal Securities given to our

* *Wodrow*'s Hist. Vol. 1. p. 7.

our Church-Conſtitution and the whole Work of Reformation, by reſcinding all Acts of Parliament from the Year 1640 to 1651 *incluſive*, and declaring all the ſaid Parliaments null and void; They aſſert the *King's Supremacy* in in all Cauſes, and declare all Meetings, Aſſemblies, Leagues and Covenants, without the King's Countenance and Authority, unlawful and unwarrantable; They diſcharge the Renewing of the *League and Covenant*, or any other publick Oath and Covenant concerning the Government of the Church, without the King's Warrant †: And, having thus removed all the legal Fences from our Church-Conſtitution, they give up the Government of the Church to be ſettled by the King, in the Way *He* judges moſt agreeable to the Word of God and Monarchical Government.

IV. At the ſecond Seſſion of this Parliament, *Anno* 1662 ‖, it is declared, That the Ordering and Diſpoſal of the external Government and Policy of the Church doth properly belong to the King as an inherent Right of the Crown, by vertue of his Royal Prerogative and Supremacy in Cauſes Eccleſiaſtick: All Acts of Parliament or Council, which might be interpreted to give any Church-power, Juriſdiction or Government to the Office-bearers of the Church and their Meetings, than that which acknowledged a Dependence upon, and Subordination to the ſovereign Power of the King as Supreme, are reſcinded, caſſated and annulled; *Dioceſian* Biſhops are reſtored to their Dignities, Privileges and Juriſdictions; all Meetings of Presbyteries and Seſſions, not authoriſed by the Biſhop, are diſcharged. In their ſecond Act, all that was done in Proſecution of a Covenanted Reformation, from 1638 to 1650, is declared rebellious and treaſonable; the *National* Covenant as ſworn in the Year 1638, and the Solemn League and Covenant, are declared to be unlawful Oaths, and impoſed contrary to the fundamental Laws of the Kingdom: And likewiſe, in the ſaid Act, a *diſpenſing* Power is aſſumed, declaring the Conſciences of all theſe who had taken the foreſaid Oaths free from the Obligation of them. It is alſo declared rebellious and treaſonable in Subjects, upon Pretence of Reformation, or any other Pretence whatever, to enter into Leagues and Covenants, or to take up Arms againſt the King; whereby the ſinful and abſurd Doctrines of *Paſſive Obedience* and *Non-reſiſtance*, condemned by the memorable Re-

† *Cha.* II. Parl. 1. Seſſ. 1. Acts 7, 15, 16. ‖ Acts 1, 2. *Cha.* II. Parl. 1. Seſſ. 2.

*Revolution Anno* 1688, were ſcrewed up to the higheſt: As likewiſe, they annul all *Eccleſiaſtical* Acts and Conſtitutions approving the National Covenant, or the Solemn League and Covenant; and particularly they declared, That the Aſſembly that met at *Glaſgow Anno* 1638, was in itſelf an unlawful and ſeditious Meeting; and that their Acts, Deeds and Sentences were in all Time coming to be reputed unlawful, void and null. Afterwards, by an Act of Council at *Glaſgow*, about Three hundred Miniſters are, without any legal Procedure, thruſt from their Charges, merely for Non-conformity, and refuſing Subjection to the Prelates *; and, in the Year 1663, the Parliament ordain and enact, That all Non-conforming Miniſters, that ſhall preſume to exerciſe their Miniſtry, ſhall be puniſhed as ſeditious Perſons: And alſo, in Acknowledgment of, and hearty Compliance with his Majeſty's Government Eccleſiaſtick and Civil, all the Subjects are required to give their Concurrence and Countenance to theſe who are by publick Authority admitted to their ſeveral Pariſhes (namely, Prelatick Incumbents) and to attend their Meetings for Worſhip under the Penalties mentioned in the Act of Parliament; and alſo, for putting all theſe tyrannical Laws, and others that were enacted in this Period, in Execution, an *High Commiſſion* Court was erected, moſt irregular and arbitrary, both for its Conſtitution and Manner of Procedure. During this Period of Apoſtaſy, *viz.* from the Year 1660 to 1688, there is a continued Series and Train of Acts of Parliament, ſupporting the Prelates and maintaining Prelacy, and obliging the whole Land to Conformity, and to homologate the King's Supremacy. Thus abjured Prelacy is reſtored; and not only is the Royal Prerogative ſcrewed up to a moſt exorbitant Height in Matters merely Civil, but an Authority is put into the Hands of the King, like to that which is uſurped by the *Roman* Antichriſt. The Lord Jeſus, on whoſe Shoulders the Government of his own Houſe is laid, and who alone is able and worthy to bear his Weight and Burden (*Pſalm* 2. throughout. *Iſa.* 9. 6, 7. *Zech.* 1. 22, 23.) is, as far as human Laws could do it, divеſted of his Prerogative royal, namely, his incommunicable *Headſhip*, Sovereignty and Authority over the Church his Spiritual Kingdom; and all this done by the Repreſentatives of the Nation, in Oppoſition and Contradiction to the moſt ſolemn Profeſſions of Allegiance unto the King of *Zion*, and the moſt ſolemn Oaths and Covenants that a People could

* *Wodr.* Hiſt. Vol. 1. p. 125.

could come under to the moſt high God. Yea, to ſuch an Height of Heaven-daring Impiety and Wickedneſs did they arrive, that, in the Year 1663, the National Covenant as it was ſworn in the Year 1638, and the Solemn League and Covenant, together with that remarkable Paper, intituled, The *Cauſes of the Lord's Wrath*, were moſt ignominiouſly burnt at the Croſs of *Linlithgow* by the Authority of the Magiſtrates there. And afterwards (*January* 14. 1682) the *Solemn League and Covenant* is condemned by the *Duke of York* then Commiſſioner, and the Privy-council, to be moſt contempruouſly burnt at the Croſs of *Edinburgh* by the Hands of the common Hangman; which was accordingly done, to the publick affronting and diſhonouring of the great God to whom theſe ſolemn Vows were made. It was alſo declared by Act of Parliament (*May* 6th 1685) That the giving or taking of the *National Covenant* as explained in the Year 1638, or of the *League and Covenant*, or writing in Defence thereof, or owning them as lawful or obligatory upon themſelves or others, ſhall inſer the Crime and Pains of *Treaſon*. Can a Parallel be given to ſuch Perfidy and Treachery, to ſuch Apoſtaſy and Defection? What Nation once like *Scotland* for a zealous Profeſſion of Obedience and Subjection to the Prince of the Kings of the Earth! but now ſcarce to be equalled for Treachery and Apoſtaſy, attended at the ſame Time with a Flood of Profaneneſs and Immorality overflowing the whole Land.

V. In this Hour and Power of Darkneſs, an univerſal ſilent *Submiſſion* is given at firſt to the above wicked tyrannical Acts and Conſtitutions; no open, *judicial* or *joint Teſtimony* was lifted up againſt them. When the Storm was ready to break, Ten Miniſters and Two Elders met together (a ſmall Number in Compariſon of what might have been expected in ſuch a Day of Perplexity and Diſtreſs) in order to preſent a Supplication to the King, for his employing his Royal Power and Authority in the Preſervation and Maintenance of the true Proteſtant Reformed Religion in the Three Kingdoms, according to the National Covenant, and the Solemn League and Covenant, both which he had ſolemnly ſworn at his *Coronation* in *Scotland*: But they were, without all Law and Juſtice, immediately apprehended and incarcerated, for no other Reaſon, but becauſe they were framing ſuch a Supplication; and (as has been already obſerved) all ſuch Meetings, Petitions and Remonſtrances of publick Grievances, were diſcharged as ſeditious. This

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ſtruck ſuch Terror on the moſt Part, that no joint Remonſtrance or Teſtimony was offered; and when ſome *Provincial Synods* in the Year 1661, when the Parliament had begun to raze the Work of Reformation, were conſidering what was proper for them to do in this Juncture, they were diſſolved, in the King's Name, by ſuch Noblemen or Gentlemen as the *Commiſſioner* to the Parliament had appointed to obſerve their Proceedings. All of them immediately obeyed; ſome of them diſmiſſed even without Prayer. The Synod of *Galloway* proteſted againſt their Diſſolution, but yet they roſe immediately. The Synod of *Glaſgow*, at their ordinary Meeting in *April*, adjourned themſelves till *May*, then to conſider of a Supplication to the Parliament for the Security of Religion; but, when they were about to conveen, they were diſcharged in a Proclamation from the Croſs by Order from the King's Commiſſioner, to which they gave Obedience: And likewiſe, when, in the Beginning of the Year 1662, all Synodical and Presbyterial Meetings, until authoriſed by the Biſhops, were diſcharged; Presbyteries, as well as Synods, were immediately deſerted *. Such Fainting in the Cauſe of God, in this Day of Apoſtaſy and Backſliding, was a Sign and Evidence of the Lord's Indignation and Wrath, and was far from that Courage and Reſolution that ſometimes appeared among the Miniſters of this Church, who witneſſed againſt the like Incroachments upon the Liberties and Privileges of the Houſe of God, in Face of the greateſt Oppoſition. In like Manner, in Obediente to the Act of Council at *Glaſgow*, the moſt Part of theſe that conformed not to Prelacy left their Flocks, whereby they became a Prey to the grievous *Wolves* that were afterward thruſt in upon them; yea, the greateſt Part by far thro' the whole Land gave Obedience to the above mentioned Act of Parliament, requiring them to attend upon Worſhip performed by the *Biſhops Underlings*, or ſuch as conformed to Prelacy, in Teſtimony of their Acknowledgment of, and hearty Compliance with, his Majeſty's Government Eccleſiaſtick and Civil; by which Means all Ranks of Perſons, from the higheſt to the loweſt, were involved in the Apoſtaſy and Defection, and guilty of the groſſeſt Treachery in the Cauſe and Covenant of the Lord: And, for all the above-mentioned and the like Sins, awful Judgments are threatned in the Word of God, *Lev.* 26. 16, 17, 25. *Deut.* 28. 23, 24, 25. *Pſal.* 78. 9, 10. *Iſa.* 24. 5, 6. *Jer.* 11. 9, 10. *Hoſ.* 8. 1. *Rev.* 2. 5.



* *Wodr.* Hiſt. Vol. 1. p. 37, 38, 39, &c.

VI. When the Miniſters, who by the Proceedings of the Parliament and Council *Anno* 1662 were caſt out of their Churches, had recovered from the Conſternation and Damp which ſuch a ſudden Convulſion in Church and State had brought upon them, they began to be perſwaded, that it was their Duty, notwithſtanding of their tyrannical Ejection, to preach the Goſpel of Chriſt: And the People being more and more alienated from the *Biſhops Creatures*, or *Curates*, as they were called, many of them being not only ignorant and profane, but all of them being guilty of Perjury and Defection, in receiving a Commiſſion immediately from, and acting in Subordination unto, and by a Power derived from the abjured Prelates, contrary to the Word of God, and our Reformation principles confirmed by ſolemn Oaths and Covenants; and being alſo ſenſible of the Obligation ſtill lying upon them to own their ejected Miniſters as faithful Servants of Chriſt, and of their Duty to receive the Ordinances of Chriſt as diſpenſed by them; Therefore not a few of the ſaid Miniſters, conſidering the preſent urgent Neceſſity of the People, and their cheerful Readineſs and Willingneſs to hear the Word of God, ſaw themſelves called of the Lord to preach the Goſpel wherever Providence ordered their Abode. They began at firſt to preach in private Houſes; this enraged the Prelates, who ceaſed not to ſtir up the Rulers to all Extravagancies of Cruelty, for ſuppreſſing theſe peaceable and harmleſs Aſſemblies for the Worſhip of God: Hence the Parliament declared all ſuch Meetings, or *Conventicles* as they were called, to be ſeditious and criminal, and diſcharged them under the ſevereſt Penalties: After this, Houſes were forced when People were aſſembled for hearing the Word of God, many were haled to Priſon, and the Laws execute with Rigour againſt them. Theſe Severities conſtrained them at laſt to keep their Meetings in the *Fields*; whereupon the Rage and Fury of the Rulers, inſtigate by the apoſtate Prelates, did break forth into a more extenſive and boundleſs Flame; ſeveral Acts of Parliament and Council were emitted, and all Ways of Cruelty imaginable taken, to ſuppreſs Meetings in Houſes and in the Fields, Field-meetings being diſcharged under Pain of Death to the Miniſter, and grievous Penalties upon ſuch as did attend them: Hence enſued a Train of the greateſt Barbarities wherewith theſe two perſecuting Reigns were indelibly ſtained, as the Effect of tyrannical Acts, and the more tyrannical Execution of them. But, notwithſtanding of theſe Severities, the more the Lord's

People

People were afflicted, the more they grew; when the Gospel was dispensed at the Peril of their Lives from the Sword in the Wilderness, the Lord gave remarkable Countenance to his own Ordinances, which were blessed to the Conversion and Confirmation of many.

VII. When the Rulers at this Time saw that they could not by all the above Acts of Cruelty extirpate the Assemblies of the Lord's People for Worship according to his own Institution, and which were the only Monuments of his Covenanted Interest in the Land; but the more they laboured to suppress them, the more frequent they grew: Then the cunning and crafty Device of an *Indulgence* to some of the *outed* Ministers is fallen upon, whereby many, otherwise eminent Lights, were ensnared and taken. This *Indulgence* was first granted by the *King*, in his Letter to the *Privy Council*, dated *June* 7th 1669, whereby he authoriseth them to appoint so many of the *outed Ministers*, who had lived *peaceably and orderly*, to return to preach and exercise the Functions of the Ministry in the Parish-churches where they *formerly* served, providing they be vacant; and that Patrons should present to other Churches such others of them as the Council should approve. The Ministers allowed by this Letter to exercise their Ministry, were appointed to keep Presbyteries and Synods, namely, such as depended upon, and were authorised by, the Bishops; and, in case they did not, they were to be confined within the Bounds of the Parishes where they were allowed to preach. Also the Letter requires, That they be strictly enjoined not to admit any from neighbouring Parishes to the Communion, nor to baptise their Children, nor to marry any of them, without the Allowance of the Curate of the Parish; and that they should not give Countenance to any who deserted their own Parish-churches, and resorted to their Preachings; and that no seditious Discourse or Expression be uttered in the Pulpit, or elsewhere, by any of these Ministers.

In Pursuance of the above *Letter*, the *Privy Council*, at different Times, appoint several Ministers to preach and exercise the other Functions of the Ministry, some at the Churches out of which they had been ejected, others (their own Churches being planted with Intruders) were appointed, with Consent of the Patron, to Churches that were vacant: And every one of these Ministers were by the *Council's Act* (*July* 27th 1669) strictly enjoined to give due Obedience to all the Restrictions contained in the King's Letter aforesaid. After the granting of this *Indulgence*, the

King's *Supremacy*, which was indeed the Spring thereof, and had been amply aſſerted by former Acts of Parliament, is now further explained and extended by the Parliament that met *October* 19th that ſame Year; for, by the firſt Act of that Seſſion of Parliament, "It is enacted, aſſerted and declared, That the King and his Succeſſors have the ſupreme "Authority and Supremacy over all Perſons, and in all "Cauſes Eccleſiaſtick within this Kingdom; and that, by "vertue thereof, the ordering and diſpoſing of the external "Government and Policy of the Church, doth properly belong to them as an *inherent Right* to the Crown; and that "they may ſettle, enact and emit ſuch Conſtitutions, Acts "and Orders concerning the Adminiſtration of the external Government of the Church, and the Perſons employed in the ſame, and concerning all Eccleſiaſtical Meetings and Matters to be propoſed and determined therein, "as they in their Royal Wiſdom ſhall think fit." After this, ſeveral Reſtrictions were laid upon the *Indulged* by the Privy Council; particularly by their Act, *January* 13th 1670, they diſcharge them to *lecture* upon any Part of Scripture before Sermon; with Certification, that, if they continue to do ſo, they ſhall be diſcharged to exerciſe their Miniſtry within the Kingdom. Afterwards a *ſecond Indulgence* is granted by the Privy Council, *September* 3d 1672; and three ſeveral Acts were fram'd about it that ſame Day*: By the firſt, a great many of the *outed* Miniſters, not formerly indulged, are claſſed and confined by two's and three's in different Pariſhes, and diſcharged to paſs without the Bounds of the ſame; and a Committee of Council is impowered to remove any of the Miniſters named, from one of the ſaid Pariſhes to which they are confined, to another, as they ſhall ſee Cauſe, within ſix Months after the above Date of this Act; By a ſecond Act of the ſame Date, there are ſeveral other Limitations laid upon them as to the Exerciſe their Miniſtry, beſides theſe mentioned in the King's Letter; ſuch as, "That the *Indulged*, in one and "the ſame Dioceſe, celebrate the Communion in one and "the ſame Day, That they ſhould not preach in Church-"yards, or any other Place but in Kirks, under the Pain "of being puniſhed as Keepers of Conventicles; and that "they depart not forth from the Pariſh, without Licence "from the Biſhop of the Dioceſe only; and that, in the "Exerciſe of Diſcipline, all Cauſes formerly referable to "Preſ-

* *Wodr.* Hiſt. Vol. 1. p. 352.

" Presbyteries, should still in the same Manner be referred " unto them," altho' they were now nothing else but Bishops Courts. And, by a third Act of the above Date, they discharge all other Presbyterian Ministers, except these who are *indulged*, to exercise any Part of their Ministerial Work, unless they are invited by the Ministers of the Parishes where they live; and appoint them under severe Penalties to attend Ordinances in the said Parishes. Thus the Indulgence stood *Anno* 1672. And some Years afterwards, when by a publick Proclamation (*March* 1st 1676) the above Orders and Instructions were again strictly enjoined; they are in the said Proclamation expressly called, the *Terms* upon which the *indulged* Ministers were *permitted* to preach, and exercise the other Functions of the Ministry. And, by an Act of Council of the same Date with the said Proclamation, "The *indulged* Ministers are *discharged* to " *admit* any of the Ministers *not indulged* to their Com- " *munions* or *Pulpits*, under Pain of being deposed by the " Bishop of the Diocese."

From all which it is evident, that the *Indulgences* above-mentioned had their Rise, Conveyance and Subsistence from the *blasphemous Supremacy* usurped over the House of God; and the several Acts above-mentioned were the actual Exercise of the same: As will plainly appear if it is considered, that the Ministerial Power and Authority for the Government of the Church, which the Lord Jesus Christ, the alone Head and Lawgiver thereof, has conveyed to Church officers as the proper Subject and Receptacle thereof (*Mat.* 16. 19. Chap. 18. 18, 20. 2 *Cor.* 10. 8, 11.) is, by the *Act of Supremacy*, most impiously and sacrilegiously transferred upon the *King* and his Successors, as an inherent Right of the Crown; with Power to him either to exercise the same in his own Person, or by others whom he shall nominate and appoint to execute his Orders. Accordingly in Obedience to the Commands, and by vertue of an Authority derived from the *King* (whom the Parliament had constitute Supreme over all Persons, and in all Causes Ecclesiastick) the *Privy Council* assume the *actual Exercise of Church-power*, in judging of the Gifts and Qualifications of Ministers for labouring in such and such Parishes, and Planting and Transplanting them at their Pleasure, and in framing and prescribing Ecclesiastical Canons and Instructions for regulating the Exercise of the Ministerial Office; all which are *Acts* competent *only* to *Church officers* by vertue of Christ's Institution, and quite beyond the Sphere of the *Civil Magistrat*

ſtrate. And, as a further Evidence that the *Indulgence* flowed from the *Supremacy* as the *Spring* thereof, the Miniſters who had the Benefit of it were appointed to ſuch and ſuch Pariſhes (with Conſent of the Patron) in vertue of the *King's ſupreme Authority exerciſed by the Council*, without any *Call* from the People, or the Interpoſure of any Eccleſiaſtick Authority whatſoever: And theſe who were reſtored to their own Churches, were not admitted to them by vertue of any *former ſtanding Relation*, but merely by *Appointment of the Council, in purſuance of his Majeſty's Commands ſignified to them*; as is evident from the Tenor of the ſeveral Acts relative to this Affair. And, tho' all the Miniſters of Chriſt have their Inſtructions from Him alone, and are expreſly enjoin'd to *teach the Obſervance of all Things whatſoever* he has *commanded* them, *Mat.* 28. 18, 19, 20. every one of the *indulged Miniſters* were *reſtricted* in the Exerciſe of their Miniſtry by the above-mentioned *Limitations*; and, as they were ſtrictly diſcharged to utter any *ſeditious* Expreſſions in the Pulpit or elſewhere, ſo it is plain, from the Acts of Parliament and Council at this Time, that *faithful Miniſterial Freedom* againſt the Perfidy and Treachery of all Ranks of Perſons, in the preſent horrid Violation of the Oath and Covenant of God, and in rearing up, or ſubmitting unto the abjured Hierarchy and wicked Supremacy, was what was then reckoned *ſeditious*. And, tho' it may be alledged that the Miniſtry of ſome of the Indulged was attended with Succeſs, and that the Inſtructions given them were not punctually obſerved by them all; yet the *Acceptance* of the *Indulgence* in the above complex Circumſtances, and *omitting* to give a plain and diſtinct *Teſtimony*, in that Caſe of Confeſſion, againſt that wicked *Supremacy* uſurped over the Houſe of God, was a *Departing* from a very material Part of the Cauſe and Teſtimony of the Church of *Scotland*. And it was no ſmall Aggravation of the Sinfulneſs of this Step, that ſome Miniſters who were in the Council's Nomination *never accepted* of it, but continued with others of their Brethren who were not included in it (notwithſtanding of cruel Edicts againſt them) to *jeopard* their Lives in the *high Places* of the *Field*, teſtifying and witneſſing againſt the preſent Apoſtaſy and Defection from *Scotland*'s Covenanted Reformation.

VIII. The whole Land was yet further involved in dreadful and hainous Guilt, by the many ſinful *Oaths*, *Declarations* and *Bonds* that were impoſed during this Period of Apoſtaſy and Defection, between the Year 1660 and 1688; parti-

particularly, by the 11th Act of the 1st Session of Parliament *Anno* 1661, all Persons in publick Trust were obliged to swear the Oath of *Allegiance*, or rather *Supremacy*; whereby they were required to declare, *That the King is the only supreme Governor over all Persons and in all Causes*, and that they should promote and support his foresaid *Jurisdiction* against all deadly. Together with this Oath an *Instrument assertory* of the Royal Prerogative is appointed to be signed, whereby the Subscribers consented to the King's *absolute Power*, and owned the Unlawfulness of *resisting* him upon any Pretext whatsoever; and so not only gave up their *Civil Liberties*, but materially renounced the whole Work of Reformation, as it was *begun* at our *Secession* from *Popery*, and as it was *carried on* in the Year 1638, tho' all was approven by King and Parliament, and, which is more, was signally own'd of God. The *Privy Council*, or any having Authority from them, were impowered to impose the said Oath and assertory Act upon any whom they pleased; hence, in a short Time, these *Oaths* reached the most Part of the Subjects, and became trying Badges of Loyalty: If a Person was sisted before the Council or other Courts, if he swore the Allegiance and sign'd the assertory Act, he was dismiss'd; but, if he refused, there was no Mercy for him. Again, by the 5th Act of the 2d Session of that same Parliament (*Anno* 1662) in order to put the Grave-stone upon the Covenanted Reformation, a *Declaration* is appointed to be signed by all Persons in publick Trust, wherein they were required to *affirm and declare*, "That it is unlawful, "upon any Pretext whatsoever, to enter into Leagues and "Covenants, or to take up Arms against the King, or these "commissioned by him; That all the Convocations, Peti-"tions and Protestations, that were used in the Beginning, "and for carrying on the late Troubles" (*i. e.* all that was done for carrying on the Work of Reformation from the Year 1638) "were unlawful and seditious; and that the "*National Covenant* as explained in the Year 1638, and "the *Solemn League and Covenant*, were *in themselves un-*"*lawful Oaths*; and that there lieth no Obligation upon "any of the Subjects, from the said Oaths, to endeavour "any Change or Alteration in the Government, either in "Church or State, from the present Establishment by the "Laws of the Kingdom." This *Declaration* became one of the great Sins and Snares of this Time; *Perjury* is now made a chief Qualification, and necessary Condition of all that were to be admitted to Places and Offices in Church

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and State. Likewiſe, by an Act of Parliament *Anno* 1670 *, againſt People's ſeparating from the publick Worſhip in their own Pariſhes, *i. e.* from the perjur'd *Conformiſts* to Prelacy; Heritors and Liferenters, if they obſtinately withdrew from their Pariſh-churches for a certain Space of Time, muſt be ſiſted before the Council, and required to ſign a *Bond*, obliging themſelves, That they ſhall not, upon any Pretext whatſoever, riſe in Arms againſt the King, or any commiſſioned by him; and that they ſhall not aſſiſt or countenance any who ſhall riſe in Arms; and the Refuſers of this Bond are appointed to be ſecured or baniſhed, and their ſingle or Liferent Eſcheat to belong to the King: This was a Snare unto many, and a Ground of Suffering unto others. Beſides theſe Oaths impoſed by Authority of Parliament, many other enſnaring Oaths and Bonds were alſo enforced by the Privy Council, ſuch as the *Bond of Peace*, appointed to be ſubſcribed *Anno* 1667; and the *Bond for Regularity*, as it was called, appointed by Act of Council, *Auguſt* 2d 1677, to be ſubſcribed by all Heritors, *&c.* whereby they bind and oblige themſelves, and all under their Authority, That they ſhall not withdraw from the publick Divine Worſhip in their reſpective Pariſh-churches; That they ſhall not have their Children baptiſed, nor be married, but by ſuch Miniſters as are lawfully authoriſed; and that they ſhall not be preſent at Conventicles, either in Houſes or in the Fields; and all this under heavy and ſevere Penalties. But that *Oath*, called the *Teſt*, deſerves particular Conſideration: It was a *ſelf-contradictory* Oath, and had not a Parallel among all the Oaths ever impoſed in any Proteſtant Country; It was framed by the Parliament *Auguſt* 31ſt 1681; at firſt only Perſons in publick Truſt were obliged to take it, but afterwards it became a general *Teſt of Loyalty*, and was impoſed upon all Ranks of Perſons, and made a Handle even of perſecuting unto Death great Numbers, ſome of whom were of a very conſiderable Rank and Quality; and Multitudes who could not comply with it, were grievouſly oppreſſed. In the *firſt Part* of this *Oath*, the Proteſtant Religion contained in the *firſt Confeſſion of Faith* is profeſſed, and all Principles and Doctrines contrary to and inconſiſtent with the ſame are renounced; and yet, in direct Contradiction thereto, the King's *Supremacy* in the utmoſt Extent is again and again aſſerted, together with the Unlawfulneſs of Subjects their reſiſting the Sovereign upon any Pretext whatſoever; the Obligation of the

* *Cha.* II. Parl. 2. Seſſ. 2. Act 7.

the Covenants, National and Solemn League, is disowned, and the Government of the Church then established by Law is approven. Thus the Representatives of the Nation, and together with them many of all Ranks of Persons thro' the Land, make themselves more and more vile by the blackest Perjury, the grossest Apostasy and Defection from the Lord, that a People or Nation could be guilty of.

IX. The Wickedness of this Period did rise higher, even to the greatest *Tyranny* and *Cruelty* exercised upon all such as endeavoured to keep their Garments clean in this sinning and defiling Day. The above-mentioned *Acts* of Parliament, with the *Oaths* and *Bonds* imposed by the Parliament and Privy Council, laid a Foundation for near Twenty eight Years *grievous Persecution*: A simple Non-compliance with the Prelatick Government then established; declining to attend Ordinances dispensed by the Bishop's Underlings; being present at Conventicles in Houses or Fields; refusing the Oath of Supremacy, or the other Oaths and Bonds that were imposed; owning the Obligation of our solemn Covenants, and the Lawfulness of defensive Arms, or of resisting a tyrannical Sovereign, were reckoned *Crimes of the highest Nature*, and subjected Multitudes of all Ranks unto unparallel'd Severity.

During this Period, the *Witnesses* for *Scotland*'s Covenanted Reformation endured *cruel Mockings* and Scourgings; they *wandered about in Deserts and in Mountains, in Caves and Dens of the Earth, destitute, afflicted, tormented.* Multitudes were banished their native Country, others suffered long Imprisonment, *spoiling of Goods*, and grievous Tortures, that had not a Parallel in any Protestant Country; many *resisted* even *unto Blood, striving against Sin*; the most publick Cities of the Nation were defiled with innocent Blood, such as *Edinburgh, Glasgow*, and other Cities; yea, to such an Height did Cruelty and Tyranny arrive, that many were killed in the *open Fields* without any legal Process *; the merciless Soldiers were both their Judges and Executioners. This *Torrent of Blood* was opened in the Martyrdom of the *noble Marquis of Argyle*, *May* 27th, and of the *worthy* Mr. *James Guthry* five Days thereafter in the Year 1661, when the Parliament was razing *Scotland*'s Covenanted Reformation, and planting the *Tree of Prelacy and arbitrary Powers*. This *cursed Tree* behoved to be soak'd with the noble Blood of an *excellent Patriot*, a *stench Presbyterian*, a *vigorous Asserter* of *Scotland*'s Liberties, and with the Blood of an eminent



* *Wodrow*'s Hist. Vol. 2. p. 493.

nent and faithful Miniſter of Jeſus Chriſt; and much bitter and bloody Fruit did this *Tree of Prelacy* bear, in the Sufferings unto Death of many excellent Perſons of all Ranks, till the Beginning of the memorable Year 1688, when the Torrent ſtopt in the Death of Mr. *James Renwick*. The principal Articles of his Indictment, and for which he ſuffered, were his affirming, That the *Duke of York*, then King *James* VII. was not rightful nor lawful King of theſe Realms, and that becauſe he was a *Papiſt*, had never ſworn the *Coronation-Oath*, and was overthrowing the *fundamental Laws* of the Kingdom; alſo his affirming and defending the Lawfulneſs of *defenſive Arms*, both for our Civil and Religious Liberties †. Theſe *Principles* were eſpouſed by this Church ever ſince our Reformation from Popery, and were juſtified by all the three Nations at the *Revolution*. Thus, in our *Skirts* is found the *Blood of the Saints* who ſuffered during this diſmal Period; and, if the ordinary Courſe of Divine Procedure is obſerved, all Ranks in *Scotland* have Reaſon to fear, that a *Land, defiled with Perjury and Blood*, muſt be *purged by Blood*; eſpecially when theſe hainous Abominations have never been duly nor ſeriouſly conſidered nor mourned over, *Lev.* 26. 25. 2 *Kings* 24. 3, 4.

X. When Apoſtaſy and Defection had come to ſuch a prodigious Height, as is already mentioned, the whole *Proteſtant Intereſt* in the three Nations was brought into the greateſt Danger by the Acceſſion of the *Duke of York* unto the Throne after the Death of his Brother *Charles* II. *Anno* 1685. He openly proteſs'd and declared himſelf a *Papiſt*; and the Repreſentatives of the Nation, without requiring the Coronation-oath, being met in Parliament, make a Declaration and Offer of Duty unto this *Popiſh Prince*, wherein they own his abſolute Power and Authority, and promiſe him Obedience without Reſerve. In Conſequence whereof, tho' the Parliament that met the following Year refuſed to reſcind the *penal Statutes* againſt Papiſts, yet this *Popiſh Prince* did moſt tyrannically abrogate and pull down theſe Hedges of the Reformation, by vertue of his uſurped Supremacy and abſolute Power; firſt in his Letter to the Privy Counſel, dated *Auguſt* 21ſt 1686, wherein, by his Power paramount to the Law, he declares his Reſolution to protect his *Catholick Subjects*, and allows them the free Exerciſe of their Religion in their Houſes, and appoints the *Royal Chapel at Holy-rood-houſe* to be fitted up for Popiſh Worſhip; whereupon the Land was immediately filled with Swarms of *Popiſh Prieſts*

† *Wodrow's* Hiſt. Vol. 2. p. 632, 633.

*Prieſts*, and a *Popiſh School* is erected at *Holy-rood-houſe* for corrupting the Youth: And then, by his *Proclamation*, *February* 12th 1687, he does, by his Prerogative-royal, ſovereign Authority and abſolute Power, *ſuſpend all penal Laws againſt Papiſts*; wherein alſo there is a *Liberty* granted to theſe whom he calls *moderate Presbyterians*, but it is under ſuch ſevere Reſtrictions, and ſo *manifeſtly* in Connection with the Toleration of Popery (for which indeed it was chiefly deſigned) that none of the Presbyterians took the Benefit of it. When ſeverals began to be alarmed at ſuch an open and violent Attack upon the Reformation, wherein ſuch large Favours were granted to the *Papiſts*, not only as to the Exerciſe of their Religion, but alſo capacitating them to enjoy Places of Power and Truſt, that this *Toleration* was too bare-fac'd for *Presbyterians* to fall in with; therefore, that the main Deſign of introducing *Popery* might be the better coloured, and the Reformation *more effectually* (tho' *leſs ſenſibly*) unhinged, there comes down a *ſecond Form* of a *Toleration*, in a Proclamation dated *June* 28th that ſame Year, conceived indeed in more general Terms, but of the ſame Nature and Import with the former: Therein it is declared, That the *Archbiſhops* and *Biſhops*, and all Subjects of the Proteſtant Religion, are to be defended in the free Exerciſe of their Proteſtant Religion as by Law eſtabliſhed; and likewiſe, by vertue of the Prerogative and abſolute Power, all *penal* and ſanguinary Laws, made againſt any for Non-conformity to the Religion eſtabliſhed by Law, or the Exerciſe of their reſpective Religions, Rites and Ceremonies, are ſtopt, ſuſpended and diſabled; and a Liberty is granted to all the Subjects to meet and ſerve God in their own Way and Manner, in private Houſes, Chapels, or Places hired or built for the Purpoſe; providing nothing be preached or taught, that may any Ways tend to alienate the Hearts of the People from the Government; and *Field-meetings* are ſtill diſcharged under the ſevereſt Penalties *. It is evident from the *abrogating* of the *penal Statutes* in this, as well as in the former Proclamation, that this *boundleſs Toleration* was calculated *chiefly* in favours of the *Papiſts*, as well as the *former*, altho' they be not expreſly named in it; and yet all the *Preſbyterian Miniſters* in the Kingdom (excepting a very few) not only accepted the Benefit of it, but alſo a conſiderable *Body* of them, met at *Edinburgh*, did ſend an *Addreſs of Thanks* for the ſaid Toleration, dated *July* 21ſt 1687, ſubſcribed in their own Name, and in the Name of the reſt of



* *Wodr.* Hiſt. Vol. 2. p. 616, 617.

the Brethren of their Perſwaſion, wherein *they offer their humble and hearty Thanks* to that Popiſh Prince, and *bleſs the great God who put it in his Heart to grant them the ſaid Liberty*, which they call *a gracious and ſurpriſing Favour*; withal *promiſing* (in Obedience to the above Proclamation) *an entire Loyalty in their Doctrine and Practice* (conſonant to their known Principles contained in the Confeſſion of Faith) and alſo *beſeeching, that theſe who promote any diſloyal Principles or Practices (as they diſown them) may be looked upon as none of theirs, whatever Name they may aſſume to themſelves* *.

The above *boundleſs and illimited Toleration* was, no doubt, contrary to the Principles of the *Church of Scotland*, contained in her *Confeſſion of Faith* and *Larger Catechiſm*. The Deſign of the *Granter*, and the Tendency of the *Liberty granted*, was the Introduction of *Popery* and Slavery; its *Conveyance* was from the *King's abſolute Power*, which all were required to obey without Reſerve, ſuſpending and diſabling all the penal Statutes againſt Papiſts, whereby all the legal Bulwarks of the Proteſtant Religion againſt Popery were undermined and overthrown: Likewiſe the particular Proviſo above-mentioned, "That nothing ſhould be "preach'd or taught, which might any Way tend to alie-"nate the Hearts of the People from him or his Govern-"ment;" *i. e.* in plain Terms, That no doctrinal Teſtimony ſhould be emitted againſt a Popiſh Prince, and his arbitrary Government, overturning the very Foundations of our Civil as well as Religious Liberties; was a moſt ſinful and unwarrantable, and, in the preſent Juncture, a moſt dangerous Reſtriction and Limitation upon Miniſters in the Exerciſe of their Miniſtry. From all which it is plain, that the *Acceptance* of this *Toleration*, conveyed after the above Manner, with *ſuch* an *Addreſs* of Thanks for it, and without any *publick joint Teſtimony* againſt the Evils contain'd in it (except that which was offered by Mr. *Renwick*, and the few that adhered to him) was not only ſtumbling to many, but became one of our *publick National Sins*.

The above mentioned *Particulars* are ſome Inſtances of the Beginning, Progreſs and Height of the *Backſliding* and *Defection* of all Ranks of Perſons, between the Year 1650 and 1688, from a glorious Reformation formerly attained unto; whereby a reformed Land, a Land of Light, and under the moſt ſolemn Engagements to the Lord, became a Land of Perjury and Blood, and was *filled with Sin againſt the Holy One of Iſrael*. Wherefore,

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* *Wodr.* Hiſt. Vol. 2. App. No. 135.

The *Miniſters* aſſociate together, being met in *Preſbytery*, judge it their Duty to teſtify and bear Witneſs againſt all theſe *hainous Sins and abominations*; and *They did*, and here do, *condemn all the ſeveral Sins, Backſlidings and Steps of Defection from our Covenanted Reformation above-mentioned, for the particular Reaſons and Grounds above conteſcended upon; and all other Acts and Deeds, in ſo far as connected with, and ſupporting, the above Steps of Defection, as contrary to the Word of God, and inconſiſtent with the Covenanted Principles of this Church founded thereon. And they hereby declare, That they were and are juſt Cauſes of the Lord's righteous Quarrel and Controverſy with our Princes, our Nobles, Barons, Burgeſſes, Miniſters and Commons of all Sorts in the Land, and that, for the above hainous Sins and Provocations, all Ranks of Perſons have Reaſon to mourn before the Lord, leſt, by their continued and growing Impenitency and Obduration, a righteous and holy God be provoked to come out of his holy Habitation, and viſit the Iniquities of our Fathers upon us in this Generation, who are many Ways ſerving ourſelves Heirs unto their Sins and Backſlidings*; as will appear from the Inſtances afterwards to be given.

This Church and Land having gron'd under the Yoke of *arbitrary Government*, and a *hot Perſecution* for the Space of about 28 Years; the Lord was graciouſly pleaſed to break the Yoke from off our Necks, by a *glorious and ſurpriſing Appearance* for us at the *Revolution*, in the latter End of the Year 1688, whereof the *Prince of Orange* was the happy Inſtrument, who was afterwards *proclaimed King*, to the Joy and Satisfaction of all ſuch as had a juſt Senſe of the Worth and Value of their *Liberties Religious and Civil*: Wherefore *this Preſbytery* judge it their Duty, *to commemorate with Thankfulneſs the Divine Power and Goodneſs manifeſted in this wonderful Work, whereby all the Three Nations were reſcued from Popery and Slavery*. This Deliverance was ſeaſonable as to the Juncture, and ſurpriſing as to the Manner in which it was given; It was brought about at a Time when the Deſigns were open and declared for bringing this Land under *Antichriſtian Idolatry* and Darkneſs, when *Papiſts* were advanced to the moſt conſiderable Poſts, when the penal Statutes againſt them were abrogate by an abſolute diſpenſing Power, aſſum'd and uſurp'd by a *Popiſh Tyrant*, ſupported by a numerous Army, and at a Time when the whole Land was couching under theſe grievous Burdens. Neither was it our *own Sword* or our *own Bow*, but the *Right-hand of the Lord and his holy Arm, that wrought Salvation* for us. It might have been juſtly expected, upon

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the Back of ſuch a remarkable and great *Appearance of God*, that *former* Iniquities and Backſlidings ſhould have been *particularly acknowledged*, and the *Houſe of God purged*, and that Reformation-work ſhould have been advanced and carried on, after the Example and Practice of former reforming Periods: But, inſtead of this, our *Tranſgreſſions are multiplied*, new Sins and Backſlidings are added to our former Treſpaſſes and Defections; *Forty Years* and upwards have we in this Generation *grieved the Lord in the Wilderneſs*; *we have ſinned with our Fathers, and have not underſtood his Wonders, nor remembred the Multitude of his Mercies, tho' he ſaved us for his Name's Sake, that he might make his mighty Power to be known*; *we have forgot his Works, and have not waited for his Counſel*; and, in following Counſels of Fleſh and Blood, we have declined gradually from him, until our Apoſtaſy and Defection in the preſent Age is come to an Height, in ſome particular Inſtances that were not known in former Times.

I. When the Parliament of *Scotland* met immediately after the *Revolution*, in the *firſt Seſſion* they *aboliſhed Prelacy*, as a *great and inſupportable Grievance to this Nation, and contrary to the Inclination of the Generality of the People ever ſince the Reformation, they having reformed from Popery by Presbyters*: And in the *ſecond Seſſion* of the ſame Parliament, *Anno* 1690, *Presbyterian Church Government and Diſcipline* is eſtabliſhed and ratified, according to the *Civil Ratification and Eſtabliſhment* given unto the Government of this Church *Anno* 1592. Thus a *retograde Motion* is made, near an hundred Years backward; and all the legal Securities given to this Church, in that *Covenanting Period* from 1638 to 1650, are *overlook'd and paſs'd by*. Likewiſe all the Acts of the firſt Seſſion of the firſt Parliament of King *Charles* II. together with the *infamous Act reſciſſory* (*Anno* 1661) whereby a Covenanted Reformation was razed, and the Acts and Deeds of that Covenanting Period were declared ſeditious and treaſonable, are *left untouched* in this above-mentioned *Settlement*. *Prelacy* is never conſidered as *contrary to the Word of God, and abjured by our Covenants*; nor our Presbyterian Church Government and Diſcipline, as what the Land is bound and obliged to maintain by the moſt ſolemn Oaths and Covenants: The Indignities done to the *National and Solemn League and Covenant*, and conſequently to the moſt high God the great Party in them, are never regarded; but theſe *Solemn Oaths* and *Covenants* are left *buried* under an *Act Reſciſſory*, and other Acts and Deeds ſubverſive of them. If

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this *Nation*, when an Opportunity and Seaſon was given them, and when the Lord gave ſuch a remarkable and wonderful Deliverance unto them, did not *reſent* the Indignities and Injuries done in the former Period to the great God, whoſe awful and holy *Name* was interpoſed in theſe ſolemn *Oaths* and *Covenants*, it is a righteous, juſt and holy Diſpenſation of Providence, that we ſhould be *no more a Nation*; and that our *Noblemen, Barons and Burgeſſes*, who had ſuch a *Golden Seaſon* and Opportunity put into their Hands for honouring God, and doing Juſtice to that *great Name* which was abuſed and profaned in ſuch a dreadful and unparalleled Manner, *ſhould for ever be deprived of the Opportunity of acting by themſelves in a Parliamentary Capacity*. Likewiſe, by the ſame Parliament, the *Oath of Allegiance* to the Sovereign is appointed to be ſworn, " In Place of any other " Oaths impoſed by Laws and Acts of preceeding Parlia- " ments." Tho' it may be ſaid, that this has a Reſpect to the Oaths impoſed during the perſecuting Period, yet the Terms in which the Act is conceived appear plainly to exclude the *Oath* of the *Covenant*, which contained a very ſolemn Teſt of Allegiance to the Sovereign; eſpecially when it is conſidered that the above-mentioned *Act Reſciſſory* was not repealed, and alſo that the Draught of an Act for excluding ſuch as had a Share in the Oppreſſions of the former Period, from Places of publick Truſt, was laid aſide, after it was twice read in Parliament: Hence ſuch were admitted into Places of publick Truſt and Power, as were both in Principle and Practice oppoſite to a Covenanted Reformation. Thus, after our great Deliverance, we mingled ourſelves *again* with *theſe*, and learned of them their Ways.

II. The firſt General Aſſembly of this Church after the *Revolution* did ſit down *Anno* 1690, under the Shadow of the above *Civil Eſtabliſhment*, and never reclaimed againſt what was defective in the ſame, but kept Meaſures with the *State* in their ſeveral Acts and Deeds at that Juncture. It is not here intended to detract from that Regard that is due to the Memory of theſe worthy Miniſters, and others, who came out of the Furnace of a hot Perſecution, and did bear a Part in our firſt General Aſſemblies after the Revolution; yet it is neceſſary, both for the Sake of the preſent as well as ſucceeding Generations, to mention ſome *conſiderable Omiſſions*, of which Miniſters and many others have complained, and which cannot be otherwiſe look'd upon, than as *ſtanding Grounds and Cauſes of the Lord's Diſpleaſure and Controverſy with us*, and as one of the Springs of the many

many Evils which have ſince that Time befallen this Church and Land. It was the laudible Practice in Reforming Times to condemn all Steps of Defection, and duly to cenſure ſuch as were guilty of publick Backſliding; Accordingly, by the Aſſembly that met *Anno* 1638, all the *Prelates*, being Ring-leaders in the Apoſtaſy, were depoſed, and ſome of them excommunicate; alſo, in the ſaid Reforming Period, they returned to the Lord, by a particular Acknowledgment and Confeſſion of the Sins of the Miniſtry, and of the whole Land, and by renewing their ſolemn Covenant-engagements. But the *General Aſſembly* that met in the Year 1690 made no particular Acknowledgment of the many hainous Backſlidings of the former Period; but on the contrary, when many lamentable Steps of Defection and Apoſtaſy were complained of in a *large Paper* offered to the foreſaid Aſſembly 1690 by Mr. *Alexander Shields* and other two Miniſters, the ſaid Aſſembly was ſo far from attempting the Redreſs of theſe Grievances, that they approve the Report of their *Committee of Overtures*, calling them † "Unſeaſo-"nable and impracticable Propoſals, uncharitable and in-"jurious Reflections, tending rather to kindle Contenti-"ons than to compoſe Diviſions." And tho' many iniquous and blaſphemous Statutes were made in the *two perſecuting Reigns* for *dethroning* the *glorious Redeemer*, and pulling the *Crown which he alone ſhould wear* from his *Royal Head*; yet the Aſſembly 1690 did not aſſert the Divine Right of Presbytery, and the intrinſick Power of the Church, which are two ſpecial Branches of his glorious Headſhip in and over the ſame: And *that* Power and Authority given by the Lord Jeſus to the Office-bearers of his Houſe, to hold their Meetings in his Name, was not ſtedfaſtly adhered unto, in regard, that tho' the King's *Commiſſioner* diſſolved the Aſſembly 1692, and tho' their Meetings were adjourned from Time to Time by the King's Proclamation till the Year 1694; yet there is not any *ſtanding* Teſtimony againſt ſuch ſinful Incroachments upon the Rights and Liberties of Chriſt's ſpiritual Kingdom. And neither the foreſaid Aſſembly 1690, nor any of the Aſſemblies of the Church ſince that Time, did by any one *formal Act* or Statute *explicitely* and *judicially* condemn the ſacrilegious Uſurpation of his Royal Dignity, by that blaſphemous *Supremacy* arrogated during that bloody Period; nor aſſerted him to be, what he really is, *The alone ſupreme Head and King over his Church, as his free and independent Kingdom*. It is true indeed, that the

† Act 5th. Aſſ. 1690.

the Aſſembly 1690, in their Act appointing a *National Faſt*, own, "That the Supremacy was advanced (*viz.* in "the preceeding Reigns) in ſuch a Way, and to ſuch an "Height, as never any Chriſtian Church acknowledged." Yet they do not *abſolutely* condemn that uſurped Supremacy, nor expreſly aſſert the Headſhip and Sovereignty of Chriſt, *in Oppoſition* to the above-mentioned bold and daring Invaſions made upon it in the late Times of lamentable Defection and grievous Perſecution. Further, they did not expreſly approve the Covenanted Reformation of this Church attained unto from the Year 1638 to 1650; Nor did they juſtify the Wreſtlings, Teſtimonies and Suffering of the Lord's Remnant in the late Perſecuting Times, for the ſame; Nor has the *Obligation* of our *Covenants National and Solemn League*, and their binding Force upon Poſterity, ever been expreſly aſſerted by any particular Act of Aſſembly ſince the Revolution; Nor has the Solemn League and Covenant been expreſly named in any of the Grounds of National Faſting ſince that Time: Tho' both theſe might have been expected, conſidering how theſe *Covenants* were ſo openly violate, and ignominiouſly burnt, in the former Period. Alſo the above-mentioned ſinful and Conſcience-hardning *Oaths*, *Bonds* and *Declarations*, whereby Chriſt was ſacrilegiouſly robb'd of his Royal Crown and Dignity, his Servants oppreſſed, by ſome of which the Nation gave up with their valuable *Civil* Liberties as well as their *Religious* Privileges, and by every one of which the Land was involved in the dreadful Sin and Guilt of Perjury; yet theſe Bonds and Oaths were never expreſly and particularly condemned and mourned over: Neither has the *Subverſion* of our Covenanted Reformation, by theſe *Parliamentary Deeds*, which laid a Foundation for the Tyranny and Bloodſhed which followed thereupon, been particularly acknowledged in any of our Acts appointing National Faſts ſince the Revolution: Neither have ſuch as made *Defection* been duly *cenſured*; but, on the contrary, the Index of the unprinted Acts of Aſſembly 1690 bears a publick Declaration by the *Moderator*, "That the Aſſembly would depoſe no Incumbents ſimply "for their Judgment anent the Government of the Church;" That is, they declare, That the perfidious Prelates and their Underlings were not to be depoſed for their treacherous Defection from the Covenanted Principles of this Church: And, in a Conſiſtency with this Declara-

tion, the *Assembly* 1694 * enjoin their *Commission* ( as several Assemblies afterwards did) " To receive into Ministe-
" rial Communion such of the late conform Ministers, as,
" having qualified themselves according to Law, shall sub-
" scribe the *Formula* " which was *then* framed for them; whereby they were not bound to acknowledge that Presbyterian Government is founded on the Word of God, but only, " That the Church-government, as now settled by
" Law, is the only Government of this Church." Nor are Elders required to sign any other *Formula* to this Day. Upon the Signing of the above *Formula*, a great many Prelatical Ministers and Elders were admitted into the Bosom of the Church, and had Access to sit in Judicatories, without requiring any Evidence of their Repentance, or Sorrow for their hainous and scandalous Defection: As will be evident from the *Commission's Address* to Queen *Anne*, recorded Act 10th, Assembly 1712, wherein they have these Words; " We cannot but lay before your Majesty this
" pregnant Instance of our Moderation, That, since our
" late happy Establishment, there have been taken in, and
" continued, Hundreds of Dissenting (*i. e.* Episcopal) Mini-
" sters upon the easiest Terms." When these Things are duly considered, and *former* Reforming Periods and *this* compared, what a vast Difference is there between the House of God in *Scotland* in its former Lustre and Glory, and the Fabrick and Building as it was now reared up by Church and State at the Revolution! The above Practice both of Church and State is contrary to *Scripture Pattern* and *Example*, and the *Practice* of Reforming Times recorded there, 2 *Chron.* 34. 29. to the Close, *Ezra* 9 and 10 Chap. *Neh.* 9 and 10 Chap. *Psal* 78. and *Psal* 106. throughout.

III. Tho' the above *Omissions* were frequently regreted by Ministers and others; yet it was still alledged, that the Land was no way *ripe* to return by solemn National Covenanting to the Lord, and that it was not a *proper Time* and Season to be *too particular* in mentioning publick National Sins, and in condemning the gross Defections and hainous Backslidings of the former Period. Thus, when the *present* Season and Opportunity of *necessary* Duty was neglected, it came to be *altogether lost*; particularly when, by the *Treaty of Union*, we were brought under the more immediate Influence of our *Neighbours in England*, whose Principles as to Church Government and Discipline, and in several Points that concern the Worship of God, differ widely from ours. Our *Coun-*

* Act 11. § 6.

*nant-Union* with *England*, *Anno* 1643, was reckoned the Honour and Glory of the Three Lands at that Time; it was an *Union* for carrying on and advancing a Work of Reformation in *England* and *Ireland*, according to the Word of God, and the Example of the beſt Reformed Churches: But, by the foreſaid *Treaty of Union*, we were *incorporate* with them upon *Terms oppoſite* unto, and *inconſiſtent* with our *Covenant-Union*; in regard the Maintenance and Preſervation of the Doctrine, Worſhip, Government and Diſcipline of the Church of *England*, is made a *fundamental* and eſſential Part of the *Union* of the *Two Kingdoms*. The *Commiſſion* of the *General Aſſembly* that met at that Time, being informed, That, in the *Act of Ratification* of the Articles of the Treaty of Union, which the Parliament of *Scotland* were about to paſs, it was declared, That the *Parliament of England* might provide for the *Security* of the *Church of England, as they ſhould think expedient*, to take Place within the Bounds of the Kingdom of *England*: Therefore the ſaid *Commiſſion*, in their *Repreſentation* and *Petition* of the 16th of *January* 1707, given in to the Parliament, *remonſtrate* againſt the foreſaid *Clauſe* in the Act of Ratification, not only as putting a *Blank* in the Hands of the Parliament of *England*, to enact what they ſhould think fit for ſecuring the *Hierarchy* and *Ceremonies* of their Church; but alſo as a *Conſent on the Part of Scotland*, that it be an *Article* and *Fundamental* of the Union, and as it is contained in the Ratification, implying a manifeſt *Homologation of the ſaid Hierarchy and Ceremonies*: Therefore they crave, "That "there may be no ſuch Stipulation or Conſent for the Eſta"bliſhment of the Hierarchy and Ceremonies, as they "would not involve themſelves and the Nation in Guilt, "and as they would conſult the Peace and Quiet of this "Nation both in Church and State." But, as the enſuing General Aſſembly only approved of the Proceedings of this Commiſſion in *common Form*, without an expreſs Approbation of their Conduct in this Particular, tho' Matters of leſs Moment have ſometimes been particularly noticed; ſo the *Parliament* of *Scotland* nowiſe regarded the foreſaid Repreſentation and Petition, having in their *Act* of *Ratification* given their Conſent, That the *Maintenance of the Hierarchy and Ceremonies in* England, *ſhould be a fundamental and eſſential Article of the Union*. And tho' it was then alledged, That the ſaid *Union* was the beſt Mean to ſecure our Religion and Liberties againſt the Attempts of a *Popiſh Pretender* and his Adherents; yet, as it was upon Terms contrary to

our Covenant-Union, ſo we hereby declared our Confidence in an *Arm of Fleſh*, and not in the *living God*, who had ſo often and ſo wonderfully ſaved us from our Enemies. And, upon all theſe Grounds and Reaſons, the foreſaid *Union* may be juſtly lookt upon as *contrary* to, and *condemned* by the *Word of God*, *Jer.* 2. 16, 17, 18, 36, 37. *Ezek.* 17. 15. *Iſa.* 30. 1, 2, 3. Chap. 31. 1, 2, 3. Whereupon the ſaid *Union* is become one of our *publick National Sins*; and from this Time, inſtead of making Progreſs in Reformation-work, we have been declining and backſliding every Day, and have fallen under the Weight of ſuch Grievances as ſhake the Foundation of our Presbyterian Church Government and Diſcipline. For,

IV. Among the more immediate bitter and ſinful *Fruits* of the foreſaid *incorporating Union*, the whole Nation was made to grone under the Weight of unneceſſary, ſuperfluous and ſinful *Oaths*; and indeed, *becauſe of Swearing*, to this very Day, *the Land mourneth*. How oft are the ſame Oaths *repeated*, even upon one and the ſame Day, to qualify Men to act in different Capacities? How often are Dealers in Candles and Leather obliged to ſwear? How do many of the *trading* Part of the Nation involve themſelves in *Perjury*, by the ordinary *Cuſtom-houſe Oaths* at the Entry of *Ships*? And how much Guilt do they bring upon themſelves and the whole Land, by *running* of Goods, and ſuch like fraudulent Practices, which are frequently attended with a very groſs Profanation of the Lord's Day? How is the Name of God profaned, and the juſt Senſe and Impreſſion of the Importance, Weight and Solemnity of an Oath, and alſo the dreadful Guilt and Danger there is of raſh and falſe Swearing, worn off the Spirits of many by a frequent and unneceſſary Repetition of Oaths? Likewiſe a ſuperſtitious Form of *Swearing* was ſoon introduced among us from *England*, *by laying the Hand upon, and kiſſing the Goſpels*; a very corrupt Innovation in that ſolemn Piece of Divine Worſhip, and contrary to Scripture-Pattern, which alone ſhould regulate us, as in every other Part, ſo in this ſolemn Act of Worſhip. Alſo the *Sacramental Teſt*, and Conformity to the Liturgy and Ceremonies of the Church of *England*, is required of the *Members* of this Church, while ſerving the Sovereign in *England* and *Ireland*. The *Commiſſion* of the *General Aſſembly*, in their *Petition* to the Parliament of *Scotland*, *November* 8th 1706, repreſented, *That this might prove of moſt dangerous Conſequences to the Church*; yet, in the *Treaty of Union*, there was *no particular Proviſion made againſt*

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it. The fatal and dangerous Conſequences of the ſame are every Day more and more ſeen; Perſons of all Ranks reſorting to *England*, and *conforming occaſionally* to the Liturgy and Ceremonies there; That Zeal and Concern manifeſted by this Church in former Times, for the Purity of Divine Inſtitutions, is gradually decaying, it is daily languiſhing; and a nauſeous Lukewarmneſs and deteſtable Indifferency doth prevail among us, about the Worſhip, Government and Diſcipline of the Lord's Houſe. Alſo, immediately after the *Union*, the *Oath of Abjuration* was impoſed upon all Perſons in publick Truſt, both Civil and Military: This *Oath* was fram'd at firſt by the Parliament of *England*, and calculated for the Maintenance of their Conſtitution both in Church and State; and as the *Commiſſion*, in their laſt-mentioned *Addreſs*, obſerve, "It bears a Reference to ſome Acts of "the *Engliſh* Parliament, wherein are ſome Qualifications "required in the Succeſſor to the Crown," (*viz.* That he ſhould be of the Communion of the Church of *England*, and ſhall maintain the Church of *England*, as by Law eſtabliſhed) "which are not ſuitable to our Principles." In all the above particular Inſtances, the whole Land is more and more involved in Sin, *Amos* 8. 14. *Jer.* 4. 2. Chap. 23. 10.

V. In the Year 1712, an almoſt *boundleſs Toleration* is granted, by which the Government and Diſcipline of this Church were exceedingly weakned, and a wide Door was opened for Laxneſs in Principle, which never fails to bring alongſt with it Looſneſs in Practice. This *Toleration*, as the *then Commiſſion* of the General Aſſembly obſerved in their Addreſs to Queen *Anne*, "Is ſuch as gives a large Licence "almoſt to all Error and Blaſphemy, throws up all good "Diſcipline, to the Diſhonour of God, and the Scandal "and Ruin of the Chriſtian Religion." *Tolerations* of this Kind are contrary to the Word of God, 2 *Chron.* 34. 33. *Ezra* 7. 25, 26. *Zech.* 13. 2, 3. *Rom.* 13. 3, 4. *Rev.* 2. 2, 14, 15, 20. Chap. 17. 12, 16, 17. and to the Principles of this Church contained in Confeſſion, Chap. 20. § 4. Chap. 23. § 3. and the Anſwer to the Queſtion in the Larger Catechiſm, *What are the Sins forbidden in the ſecond Commandment?* And the *preſent* was mainly intended and deſigned for ſtrengthning and ſupporting a malignant and diſaffected Party in *Scotland*, who, ever ſince the Revolution, have openly eſpouſed the Cauſe and Intereſt of a *Popiſh Pretender*, and whoſe Meetings to this Day are not only *Nurſeries* of Superſtition, but *Seminaries* of Diſaffection to *our Sovereign King George*, and the Proteſtant Succeſſion in his illuſtrious Family.

mily. As this *boundleſs Toleration* is a Stroke and Judgment upon this Church and Land, ſo the Growth of Error and Superſtition, the genuine Fruits and Effects of the ſame, may be juſtly reckoned among the Cauſes of the Lord's Wrath againſt ſinful and backſliding *Scotland*. It deſerves alſo to be noticed, that the *Engliſh Liturgy and Ceremonies* were never received, even by theſe of the *Epiſcopal* Denomination in *Scotland*, till after the late incorporating Union, when a Manner of Worſhip, never practiſed in *Scotland*, was ſet up in all the Corners of the Land.

Together with the ſaid Act of *Toleration*, the above-mentioned *Oath of Abjuration*, which was at firſt required to be ſworn (as is already obſerved) by all Perſons in Civil and Military Truſt, was now impoſed upon the *Miniſters* of this Church, which, beſide the diſmal Effects it produced in *renting and breaking the Miniſtry among themſelves*, may be juſtly reckoned one of our *publick National Sins*; in ſo far as the *united Conſtitution*, directly oppoſite to our *Covenant-Union*, is thereby homologate and ſworn unto; and in regard the ſaid *Oath*, together with the *Allegiance*, is ſubſtitute in the Room of our *Solemn National Covenants*, which contain the ſtricteſt Engagements of Duty to the *Sovereign*, a moſt ſolemn Renunciation of *Popery*, and conſequently of all *Popiſh Pretenders* whatſoever.

VI. In the foreſaid Year 1712, the *Right* of *Preſentation* to vacant Congregations claimed by *Patrons* was again reſtored unto them: Againſt this the Church of *Scotland* has always teſtified, as ſubverſive of the *Right of Election* belonging to Chriſtian Congregations by the Word of God, as in the *ſecond Book of Diſcipline*, Chap. 12. "The Liberty of "the Election of Perſons called to the Eccleſiaſtical Functions, and obſerved without Interruption ſo long as the "Kirk was not corrupted by *Antichriſt*, we deſire to be "reſtored and retained within this Realm; ſo that none be "intruded upon any Congregation, either by the Prince or "any inferior Perſon, without lawful Election, and the "Aſſent of the People over whom the Perſon is placed; "as the Practice of the Apoſtolical and Primitive Kirk and "good Order crave." As the Act of Parliament reſtoring the Right of Preſentation to Patrons, was a heavy Stroke upon this Church; ſo the Countenance that has been given unto this *Antichriſtian Uſurpation* by the *preſent Judicatories* of the Church, in the Settlement of Miniſters upon *Preſentations* from *Patrons*, over *reclaiming* and *diſſenting* Congregations, is one of the *Sins* and *Corruptions* of the *preſent* Time,

Time, whereby the Lord Jeſus, the only Lord and Law-giver to his Church, is diſhonoured, and his Heritage wounded, ſcattered and broken, as may be afterwards more particularly conſidered.

VII. Beſides the Toleration and Patronage Acts, *Countenance* is given by Authority of Parliament to the Obſervation of *Holy-days* in *Scotland*, by the *Vacation* of our moſt conſiderable *Courts of Juſtice* in the latter End of *December*. This ſuperſtitious Practice was condemned by the Acts and Conſtitutions of this Church, and declared by the General Aſſembly that met at *Glaſgow Anno* 1638, to be abjured by the *National Covenant*.

Theſe are ſome Inſtances of the gradual *Declinings* of this Church and Land from Reformation-purity, that did take Place between that remarkable and wonderful Appearance of Divine Providence in the Year 1688, and the *Acceſſion* of our late *Sovereign* King *George* to the Throne. *Therefore this* Presbytery *judge it their Duty to condemn, likeas they hereby do condemn, all the foreſaid Steps of Defection, for the ſeveral Grounds and Reaſons above condeſcended upon, as contrary to the Word of God and our ſolemn Covenant-engagements: And they hereby declare, that they are National Sins, and every one of them may be juſtly reckoned among the Grounds and Cauſes of the Lord's Indignation and Controverſy with us, for which all Ranks of Perſons have Reaſon to be deeply humbled before the Lord.*

Tho', inſtead of making Progreſs in Reformation-work, many valuable Pieces of Reformation, once attained unto by this Church and Land, were not only neglected, but upon the Matter given up at the *Revolution*; and tho', inſtead of holding faſt what was then attained unto, the Church of *Scotland* did loſe Ground, and was involv'd in new Steps of Declining and Backſliding; and at the ſame Time, tho' a malignant and diſaffected Party were unwearied in their Plots and Projects to deſtroy any good Work the Lord had wrought for us by the Revolution: Yet the Lord, whoſe *Name is Gracious and Merciful, Long-ſuffering, and Slow to Anger*, dealt not with us according to the Deſert of our Sins, but, under many frowning and wrath-like Diſpenſations of Providence, *remembred Mercy*, and *ſaved us from our Enemies*, and *put them to Shame that hated us*. Therefore, among the many remarkable Appearances of God for his Church and People in this Land, *this Presbytery* judge it their Duty to *commemorate* and *record* with Thankfulneſs, the Deliverance from threatned Ruin, that was brought about

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by the *Right-hand of the Lord* in the Year 1714 and 1715; when in the latter End of Queen *Anne*'s Reign thick and dark Clouds covered us, and when it was evident that *Deſigns* were not only formed, but very far advanced, for placing a *Popiſh Pretender* upon the Throne of theſe Realms; which, if they had taken Place, would have brought the *Three Nations* back into the ſame miſerable Circumſtances in which they were immediately before the Revolution: But the Lord was graciouſly pleaſed to ſcatter the Clouds, and to diſappoint theſe Projects, by the *ſeaſonable Acceſſion* of our late Sovereign King *George* to the Throne. This was like another *Revolution*, brought about by his immediate Hand, who *cuts off the Spirit of Princes*, and appears *terrible to the Kings of the Earth*. No ſooner was this Deliverance given us, than an *unnatural Rebellion* broke forth in our Bowels; the Intereſts of a *Popiſh Pretender* were openly eſpouſed, and a Banner was diſplayed againſt the *Revolution-intereſt*, our *Sovereign King George*, and the *Proteſtant Succeſſion in his Royal Family*, and that by a Sett of Men in this Land for whoſe Sake the *Toleration* above-mentioned was granted, and who were always declared Enemies to *Scotland's Covenanted Reformation*: But the Lord was graciouſly pleaſed to break their Meaſures, to pour Shame and Contempt upon our Enemies, and to *turn Wars into Peace in all our Borders*.

When the Hand of the Lord was ſo remarkably ſeen in working *manifold Deliverances* for us, it might have been expected that ſomething ſhould have been done for carrying on Reformation-work; *What could have been done more for his Vineyard in* Scotland, *than what he has done? and yet, when he looked that we ſhould have brought forth Grapes, we have brought forth wild Grapes*. Since this laſt Deliverance, we have not only fallen aſleep, as if we had no Enemy to fear, but as if we had been delivered to add Iniquity to our former Treſpaſſes; *Corruption* in Principle and Practice is come to a greater Height in ſeveral Inſtances in this preſent Age, than in any Period ſince our Reformation from Popery; damnable and pernicious Principles are propagate, which have a Tendency to raze the Grounds and Foundations of our Chriſtian Faith: *Arian* Blaſphemies and *Arminian* Errors have been vented in one of our moſt conſiderable *Seminaries* of Learning, where the Youth are trained up for the Holy Miniſtry; ſerious Godlineſs, and the ſupernatural Work of the Spirit of God upon the Souls of Men in their Effectual Calling, have been treated, even from the Preſs and otherwiſe, in a very ludicrous Manner; and yet

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the Standard of a faithful Teſtimony, againſt the prevailing Errors of the Time, has not been lifted up by the Judicatories of the Church. A Form of Godlineſs, a Shadow of Religion, takes Place of the Power and Life thereof thro' the Land; The *Keys* of Government and Diſcipline committed to the Office-bearers of the Church by her glorious *Head*, for the Edification of his Body, and preſerving his Inſtitutions in their Purity, for purging the Houſe of God of unſound Miniſters and Members, for removing of the Offences whereby the Flock of Chriſt may be hurt or ſtumbled, and for the Maintenance of the Liberties wherewith Chriſt hath made his People free, have been *perverted* to quite oppoſite Ends; the Power of Religion is daily decaying among us, and the very Form of it is deſpiſed by many, and by others it is reſted upon. But as it is neceſſary to give ſome particular Inſtances of the Progreſs and Height of the preſent Defection and Backſliding, ſo this *Presbytery* judge it their Duty to condeſcend upon the following.

I. A *Scheme* of pernicious and dangerous Principles has been vented by Mr. *John Simſon Profeſſor* of *Divinity* in the Univerſity of *Glaſgow*; as is evident from the ſeveral *Proceſſes* that have been carried on againſt him.

[1.] When he was proceſſed before the Judicatories of this Church, in the Years 1714, 1715 and 1716, the following dangerous *Errors* are owned and defended by him, in his *Anſwers* to the *Libel* given in to the *Presbytery* of *Glaſgow* againſt him, by the Reverend Mr. *James Webſter* late Miniſter of the Goſpel at *Edinburgh*. (1.) *That by the Light of Nature, and the Works of Creation and Providence, including Tradition, God has given an obſcure objective Revelation to all Men, of his being reconcileable to Sinners; and that the Heathen may know that there is a Remedy for Sin provided, which may be called an implicite and obſcure Revelation of the Goſpel;* and *that it is probable* none *are excluded from the Benefit of the Remedy for Sin provided by God, and publiſhed twice to the whole World, except theſe who, by their actual Sin, exclude themſelves, and ſlight and reject the clearer Light of the Goſpel revealed to the Church, or that obſcure Diſcovery and Offer of Grace made to all without the Church* (*a*): And that, *if the Heathen would in Sincerity and Truth, and in the diligent Uſe of Means that Providence lays to their Hand, ſeek from God the Knowledge of the Way of Reconciliation, neceſſary for their acceptable ſerving of him, and being ſaved by him, he would diſcover*



(*a*) Anſwers to Mr. *Webſter's* Libel, p. 77, 78, 79, 115.

*ver it to them* (*b*). Likewiſe he affirms, *That there are Means appointed of God for obtaining ſaving Grace, which Means, when diligently uſed with Seriouſneſs, Sincerity and Faith of being heard, God has promiſed to bleſs with Succeſs; and the going about theſe Means in the foreſaid Manner, is not above the Reach of our natural Ability and Power* (*c*). All theſe Propoſitions are directly contrary to the Doctrine held forth from the Word of God in our *Confeſſion of Faith*; particularly Chap. 1. § 1. where, according to the Scriptures cited, we are taught, that, "Altho' the Light of Nature, and the "Works of Creation and Providence, do ſo far manifeſt "the Goodneſs, Wiſdom and Power of God, as to leave "Men inexcuſable; yet they are not ſufficient to give that "Knowledge of God, and of his Will, which is neceſſary "unto Salvation." Whereas, by the above Propoſitions, Mr. *Simſon* affirms, That the End and Deſign of *Natural* Religion is, not only to leave Men inexcuſable, but that thereby an obſcure Offer of Grace is given them, and an implicite Revelation of the Goſpel made unto them; and that the Benefit of the Remedy provided for Sin extends to all without the Church, who do not ſlight and reject this obſcure Diſcovery and Offer of Grace; and therefore this *obſcure* Revelation and Offer of Grace is ſuch as lays a Foundation for the *Heathen*, in the diligent Uſe of the Means which Providence lays to their Hands, their ſeeking in Sincerity and Truth the Knowledge of the Way of Reconciliation; whereby ſome kind of *Sufficiency* is given to Natural Religion, yea, ſuch a Sufficiency as lays a Foundation and Ground for Hope and Confidence towards God, for obtaining ſome way or other Reconciliation to him, and conſequently *eternal* Salvation; contrary to *Eph.* 2. 12. where the whole *Heathen* World are declared to be *without God* and *without Hope*. And whatever Advantages the Heathen may be ſuppoſed to have by Tradition, yet the Apoſtle teſtifies, That the *World by Wiſdom knew not God*; and they were ſo far from ſeeking after the Knowledge of the Way of Reconciliation, that, when it was publiſhed unto them by the Goſpel, they rejected the ſame as Fooliſhneſs, and not agreeable to their carnal Reaſonings, 1 *Cor.* 1. 21, 25. *Iſa.* 65. 1. with *Rom.* 10. 20. Beſides, by the above Propoſitions, Mens natural Powers and Abilities, whether they be *within* or without the Church, are *exalted* to the Diſhonour of God, to the Diſparagement of his ſovereign and efficacious Grace, and in direct Contrariety to that miſerable State and Con-

(*b*) *Ibid.* p. 80. (*c*) *Ibid.* p. 216.

Condition into which all Mankind are brought by their Apoſtaſy from God in the *firſt Adam*, being *dead in Treſpaſſes and Sins*, under the Power of ſpiritual Darkneſs, and not only *Enemies to God*, but by Nature *Enmity* againſt him; as is held forth from the Scriptures in our Confeſſion of Faith, Chap. 9. § 3. "Man, by his Fall into a State of Sin, "hath wholly loſt all Ability of Will to any ſpiritual "Good accompanying Salvation; ſo as a natural Man, be-"ing altogether averſe from that Good, and dead in Sin, "is not able by his own Strength to convert himſelf, or to "prepare himſelf thereto."

The above Propoſitions, concerning Man's Powers and Abilities in a natural State, are more dangerous, when it is conſidered, that Mr. *Simſon* rejects the ordinary *Anſwer* given by our orthodox Divines to a *Pelagian* Objection, *viz.* That *it is unjuſt in God to command what we have no Power to perform.* All *Reformed Divines* make *Anſwer*, That we had ſufficient Power and Ability in *Adam*, but have loſt it by our Fall; and, tho' we have loſt Power to *obey*, yet God has a juſt Right to *command.* This Anſwer Mr. *Simſon* rejects as no way ſufficient, and ſubſtitutes what is contained in the above Propoſitions in the Room of it *, whereby, inſtead of removing the Objection, he gives up the Cauſe of Truth to the *Pelagians* and *Arminians*, to the Diſhonour of God, and hardning of theſe groſs Perverters of the Truth, and to the ſubverting and poiſoning of thoſe with whom he was intruſted to train up for the holy Miniſtry. (2.) The ſaid Mr. *Simſon* maintains and defends, *That there was no proper Covenant made with* Adam *for himſelf and his Poſterity* (*d*): *That* Adam *was not a fœderal Head to his Poſterity* (*e*); and that, *if* Adam *was made a fœderal Head, it muſt be by Divine Command*; *which is not found in the Bible* (*f*). The above Propoſitions are contrary to the Doctrine held forth from the Word of God, in our *Confeſſion*, Chap. 6. § 3. Chap. 7. § 2. and the *Anſwer* to the *Queſtion* in the Larger and Shorter *Catechiſms*; *Did all Mankind fall in* Adam's *firſt Tranſgreſſion*? The above groſs and erroneous Propoſitions are the Foundation and Ground of a Chain of Principles connected with them, whereby the Reformed Doctrine contained in our *Confeſſion* of *Faith* is undermined and overturned; for, by the Denial of the *fœderal Repreſentation*, the proper *Imputation* of *Adam*'s firſt Sin falls to the Ground: And tho' the *Profeſſor*



* Anſwers p. 210. (*d*) Anſwers, p. 166. (*e*) p. 174. (*f*) p. 176.

*feſſor* pretends to maintain the Imputation of *Adam*'s firſt Sin, from the Sanction of the Law, yet his Reaſoning amounts to no more than that his Poſterity are *puniſhed* for the ſame. When *Adam*'s fœderal Repreſentation of his Poſterity is diſowned, his *firſt Sin* can no more be called *theirs*, than the Sins of their immediate Parents. That this proper Imputation of *Adam*'s firſt Sin is denied by him, will further appear from the following groſs and dangerous Propoſitions which he maintains and defends. For, (3.) He affirms, *That it is inconſiſtent with the Juſtice and Goodneſs of God to create a Soul without Original Righteouſneſs, or any Diſpoſition to Good* (*g*); and that *the Souls of Infants ſince the Fall, as they come from the Hands of their Creator, are as pure and holy, as the Souls of Infants would have been created, ſuppoſing Man had not fallen*; and that *they are created as pure and holy as* Adam's *was, except as to theſe Qualifications and Habits which he received, as being created in an adult State* (*h*). Theſe Propoſitions are directly contrary to the Doctrine held forth from the Word of God in our *Confeſſion*, Chap. 6. § 2, 3, 4. And the Anſwer to the *Queſtion* in the Larger and Shorter Catechiſm; *Wherein conſiſts the Sinfulneſs of that Eſtate whereinto Man fell?* And the *Anſwer* to the *Queſtion* in the Larger *Catechiſm*; *How is Original Sin conveyed from our firſt Parents to their Poſterity?* (4.) Mr. *Simſon* alſo affirms and defends, *That 'tis probable, that, of the whole Race of Mankind, moe are elected and ſaved, than reprobated and damned* (*i*). He owns, That of the *adult*, or theſe come to Years, it is plain from Scripture, that the *moſt part are neither elected nor ſaved*: But, that he may account for the Number of the Elect and Saved, he aſſerts, *That it is more than probable that baptiſed Infants dying in Infancy are all ſaved* (*k*); and that *it is manifeſt, if God ſhould deny his ſaving Grace to all, or any of the Children of Infidels, he would deal more ſeverely with them than he did with the fallen Angels* (*l*). By the above Propoſitions, Mr. *Simſon* judges it probable, that all *Infants* dying in Infancy are included in the Decree of Election; which is very agreeable to the *Arminian* Scheme, which teacheth, That the Decree of Election is influenced from foreſeen Conditions and Qualifications in the Creature; but contrary to the Doctrine held forth from the Word of God in our *Confeſſion*, Chap. 3. § 5. "Thoſe "of Mankind that are predeſtinated unto Life, God, be"fore the Foundation of the World was laid, according "to

(*g*) p. 225. (*h*) p. 226. (*i*) p. 106. (*k*) p. 111. (*l*) Anſwer, p. 113.

" to his eternal and immutable Purpoſe, and the ſecret " Counſel and good Pleaſure of his Will, hath choſen in " Chriſt unto everlaſting Glory, out of his mere Grace and " Love, without any Foreſight of Faith or good Works, or " Perſeverance in either of them, *or any other Thing in the* " *Creature, as Conditions or Cauſes moving him thereto*, and " all to the Praiſe of his glorious Grace; " and conſequently without any Regard unto their infant or adult State. It is plain from the Scriptures, that God has choſen ſome of Mankind to eternal Life, out of his mere good Pleaſure *alienarly*, Rom. 9. 11. *For the Children being not yet born, neither having done Good or Evil, that the Purpoſe of God according to Election might ſtand, not of Works, but of him that calleth.* V. 13. *As it is written*, Jacob *have I loved, and* Eſau *have I hated.* Beſides, by the above Propoſitions, he maintains the Certainty of the Salvation of *all Infants*, when he challengeth his *Maker* with exerciſing greater Severity towards them, in caſe he ſhould deny his ſaving Grace to any of them, than is exerciſed towards the fallen Angels; eſpecially when this is compared with his other *Propoſition*, noticed above, *That none are excluded from the Benefit of the Remedy for Sin provided, but theſe who by their actual Sins exclude themſelves.* All theſe Propoſitions have an evident Tendency to lead Men to low Thoughts of the Evil and Deſert of *Original Sin* imputed and inherent. Likewiſe, if the above Doctrine taught by Mr. *S——n* is true, then there is no Ground to fear the Damnation of any upon the account of Original Sin, tho' it is the bitter Fountain and Spring of all our actual Tranſgreſſions, and makes us Children of Wrath by Nature: According to the Doctrine held forth from the Word of God in our *Confeſſion*, Chap. 6. § 6. " Every Sin, both Original and Actual, being a " Tranſgreſſion of the righteous Law of God, and con- " trary thereto, doth in its own Nature bring guilt upon " the Sinner; whereby he is bound over to the Wrath of " God, and Curſe of the Law, and ſo made ſubject " to Death, with all Miſeries Spiritual, Temporal and " Eternal. (5.) Mr. *Simſon* likewiſe impugns the *immediate previous Divine Concourſe* with all the Actions of the reaſonable Creature, and in Place thereof affirms, *That God may determine infallibly all the Actions of reaſonable Creatures, that are not above their natural Powers, and are not contrary to their natural Inclinations and Diſpoſitions, by placing them in ſuch Circumſtances, by which they have a certain Series and Train of Motives laid before them, by which they may infal-*

*infallibly, yet freely, produce ſuch a Series of Actions, as he has decreed:* And *this* (ſays he) *may be ſufficient for aſcertaining all the Events of ſinful Actions, and of the ordinary natural and civil Actions of Men* (*m*). It is true, the *Providence* of God is a great Depth, *his Ways are unſearchable, and his Judgments paſt finding out.* The *Terms* that have been uſed by Reformed *Divines*, in explaining the Doctrine of Providence, ſome of them are not in our *Confeſſion*, being nowiſe adapted to vulgar Capacities; yet the *immediate Divine Concourſe* with all the Actions of the reaſonable Creature, has been affirmed and maintained by Reformed *Divines* in Oppoſition to *Jeſuites* and *Arminians*, and is neceſſary for maintaining and aſſerting the abſolute Dominion of God over the free Actions of reaſonable Creatures, and their immediate Dependence upon him in Motion and Action, as well as in their Being, and Preſervation in the ſame; whereas the Way whereby Mr. *Simſon* explains the Divine Providence about all the Actions of reaſonable Creatures, leaves the *Creature independent* in Motion and Action upon the adorable *Creator*. Tho' ſome of the ordinary *Terms*, that are uſed by *Divines* upon this Subject, are not in our *Confeſſion of Faith*; yet the Doctrine of the *immediate previous Divine Concourſe* with all the Actions of the reaſonable Creature, as it is explained by our *Reformed Divines*, is plainly held forth therein from the Word of God, Chap. 5. § 4. "The almighty Power, unſearchable Wiſdom, and infinite Goodneſs of God, ſo far manifeſt themſelves in his Providence, that it extendeth itſelf even to the firſt Fall, and all other Sins of Angels and Men; and that not by a bare Permiſſion, but ſuch as hath joined with it a moſt wiſe and powerful *Bounding*, and *otherwiſe ordering* and governing of them in a manifold Diſpenſation to his own holy Ends; yet ſo as the Sinfulneſs proceedeth only from the Creature, and not from God, who, being moſt holy and righteous, neither is, nor can be the Author or Approver of Sin." And the *Anſwer* to the Queſtion in the Larger and Shorter Catechiſm, *What are God's Works of Providence?* (6) Mr. *Simſon* likewiſe affirms and maintains, *That a Regard to our own Happineſs, and the Proſpect of our eternal Felicity and Bleſſedneſs in the Enjoyment of God in Heaven, ought to be our chief Motive in ſerving the Lord upon Earth* (*n*). He alſo affirms upon the Anſwer to the *firſt Queſtion* of the *Catechiſm, That our glorifying God, being the Means, is ſubordinate*

to

(*m*) Anſwers, p. 124. (*n*) Anſwers, p. 139, ——155.

*to our Enjoyment of him for ever, which is our ultimate End* (o). And, *That, were it not for the Proſpect of Happineſs, we could not, and therefore would not ſerve God* (p). As Mr. *Simſon* perverts the Doctrine held forth from the *Scriptures* cited upon the *Anſwer* to the *firſt Queſtion* of our Larger and Shorter Catechiſm, ſo as the *Committee* of the *General Aſſembly* 1727 very juſtly obſerve (State of the Proceſs, p. 277.) "*What is ſet forth in the above Article* is contrary to the Inſtinct of that new Nature the Lord endueth all his People with in Regeneration, which makes them, by the further Influence of Grace, deſire to ſerve God for himſelf and his ſupereminent Excellencies, and not merely or chiefly for the Proſpect of their own Happineſs; whence it is their greateſt Burden that they cannot more ſerve him for himſelf. And conſidering how much all Men are bound to make the Glory of God their chief End, tho' yet they are called herewith to purſue Happineſs; and likewiſe, that it is thro' a prevailing Reſpect to God's Honour and Glory, and not a mere or chief Reſpect to our own Happineſs, that the Difference between Nature and Grace is to be cleared to the doubtful Chriſtian; Therefore,——— it is no ſmall Diſhonour to God, to teach what is ſet down in the above Articles; and that the contrary was neceſſary to be taught." (r) Mr. *Simſon* alſo maintains and defends it as his Opinion, *That there will be no Sinning in Hell after the laſt Judgment* (q). This abſurd Opinion is contrary to the Doctrine held forth in our *Confeſſion* and *Catechiſms*, where, according to the *Scriptures*, we are taught, "That Sin is any Want of Conformity unto, or Tranſgreſſion of, the Law of God." And ſince it is certain, that the Natures of the Damn'd in Hell were never renewed, they can have no Manner of Conformity to the Law of God; and from their corrupt and unrenewed Natures muſt neceſſarily flow the higheſt Enmity and Rage againſt the Juſtice and Holineſs of God in puniſhing of them, which is expreſſed in *Scripture* by *Gnaſhing of the Teeth*.

[2.] By another *Proceſs* againſt the ſaid Mr. *Simſon*, begun before the Presbytery of *Glaſgow Anno* 1726, and carried on before the Judicatories till the *Aſſembly* 1729 when it was concluded, the ſaid Mr. *Simſon* was found guilty of many other groſs and dangerous Errors, in regard it was found clearly proven, That, in teaching his *Students*, he had denied *the Neceſſary Exiſtence of our Lord Jeſus Chriſt*; and that he

(o) Anſwers, p. 140. (p) *Ibid.* p. 149. (q) *Ibid.* p. 233.

he had affirmed, *That his Neceſſary Exiſtence is a Thing we knew not*; and *that the Term* Neceſſary Exiſtence *was impertinent, and not to be uſed when talking of the Trinity*; and *that the Three Perſons of the Adorable Trinity are not to be ſaid to be numerically One in Subſtance or Eſſence*; and that the Terms, *Neceſſary Exiſtence, Supreme Deity, and the Title of the Only true God, may be taken, and are by ſome Authors taken in a Senſe that includes the perſonal Property of the Father, and ſo not belonging to the Son.* By all which *Propoſitions*, the *Supreme Deity* of the *Lord Jeſus Chriſt* the *ſecond Perſon* of the Adorable *Trinity*, as alſo the *Supreme Deity* of the *Holy Ghoſt* our Comforter and Sanctifier, is blaſphemouſly impugn'd and denied by the ſaid Mr. *Simſon*, in direct Oppoſition to the Scriptures of Truth, and the Doctrine held forth from them in our *Confeſſion of Faith*, Chap. 2. § 1, 3. Chap. 8. § 2. Anſwer to the Queſtion in the *Larger* and *Shorter Catechiſms*, *How many Perſons are there in the Godhead?* And *Larger Catechiſm*, Queſtion 11. It deſerves alſo to be obſerved, That ſome *Hypotheſes* adopted by Mr. *Simſon*, and which tend to attribute too much to natural Reaſon, are the very Spring of the above dangerous Errors vented and taught by him. In his ſecond *Letter* to Mr. *Rowan*, he he adopts the following *Socinian* Propoſitions, *That Reaſon, as it is taken for evident Propoſitions naturally revealed, is the Principle or Foundation of Theology; and that nothing is to be admitted in Religion, but what is agreeable to Reaſon, and determined by Reaſon to be ſo.* Altho' Mr. *Simſon* pretends to diſown theſe *Propoſitions* as they are maintain'd and explain'd by the *Socinians*, yet it is obvious from the plain Meaning of the Words, that the above Propoſitions, adopted by him, exalt Reaſon above Divine Revelation; contrary to the Doctrine held forth in our *Confeſſion of Faith*, Chap. 1. § 10. "The Supreme Judge, by which all Controverſies of Re-"ligion are to be determined, and all Decrees of Councils, "Opinions of ancient Writers, Doctrines of Men and pri-"vate Spirits are to be examined, and in whoſe Sentence we "are to reſt, can be no other but the Holy Spirit ſpeaking "in the Scripture." And contrary to the *Anſwer* to the ſecond *Queſtion* in the *Larger* and *Shorter Catechiſm*. Mr. *Simſon* having once ſet Reaſon in the Chair, and exalted it to be Judge in Principles of Faith, it is no Wonder that he rejects the Teſtimony of God in his own Word concerning the *Covenant-headſhip and Repreſentation of the firſt Adam*, and the many ſacred Truths that are connected with that important Article, and that he has maintained the other

Error;

Errors charged againſt him in the *firſt Proceſs*. From the ſame Source and Spring alſo, he was at length led to impugn and deny the *Supreme Deity* and *Neceſſary Exiſtence* of him whoſe *Name* is, *Wonderful, Counſeller, the Mighty God, the Everlaſting Father, the Prince of Peace*, Iſa. 9. 6.

This PRESBYTERY conſidering, That the Purity of Doctrine maintained in this Church is very much endangered by the above groſs and pernicious Errors, and that many may be in Hazard of being tainted with them in a Day wherein Atheiſm and Infidelity do ſo much abound: Therefore *they did, and hereby do, upon the weighty Grounds and Reaſons above-narrated,* CONDEMN, as contrary to the Word of God, our *Confeſſion of Faith* and *Catechiſms, the ſeveral Propoſitions above-mentioned*, maintained and defended by Mr. *Simſon*, viz. *Ratio ut ſumitur pro Propoſitionibus naturaliter revelatis, eſt Principium ſeu fundamentum Theologiæ; and that nothing is to be admitted in Religion, but what is agreeable to Reaſon, and determined by Reaſon to be ſo: That by the Light of Nature, and Works of Creation and Providence, including Tradition, God hath given an obſcure objective Revelation to all Men, of his being reconcileable to Sinners; and that the Heathen may know there is a Remedy for Sin provided, which may be called an implicite or obſcure Revelation of the Goſpel; That it is probable none are excluded from the Benefit of the Remedy for Sin, provided by God, and publiſhed twice to the World, except theſe who by their actual Sins exclude themſelves, and ſlight or reject either the clear Light of the Goſpel revealed to the Church, or that obſcure Diſcovery and Offer of Grace made to all without the Church: That if the Heathen, in the Uſe of the Means they have, would ſeek the Knowledge of the Way of Reconciliation, God would diſcover it to them: That there are Means appointed of God for obtaining ſaving Grace; which Means, when diligently uſed with Seriouſneſs, Sincerity and Faith of being heard, God hath promiſed to bleſs with Succeſs; and the going about theſe Means in the foreſaid Manner, is not above the Reach of our natural Ability and Power: That there was not a proper Covenant made with* Adam *for himſelf and his Poſterity: That* Adam *was not a fœderal Head to his Poſterity; and that, if* Adam *was made a fœderal Head, it muſt be by a Divine Command, which is not found in the Bible: That it is inconſiſtent with the Juſtice and Goodneſs of God, to create a Soul without Original Righteouſneſs or Diſpoſitions to Good: That the Souls of Infants ſince the Fall, as they come from the Hands of their Creator, are as pure and holy, as the Souls of Infants would have been created ſuppoſing*

*Man had not fallen; and that they are created as pure and holy as* Adam's *was created, except as to thoſe Qualifications and Habits, which he received, as being created in an adult State: That it is more than probable that all baptiſed Infants, dying in Infancy, are ſaved; and that it is manifeſt, if God ſhould deny his Grace to all, or any of the Children of Infidels, he would deal more ſeverely with them than he did with the fallen Angels: That there is no immediate previous Divine Concourſe with all the Actions of the reaſonable Creature;* and, *That a Regard to our own Happineſs, and the Proſpect of our eternal Felicity and Bleſſedneſs in the Enjoyment of God in Heaven, ought to be our chief Motive in ſerving the Lord upon Earth;* and, *That our glorifying God, being the Means, is ſubordinate to our Enjoyment of him for ever, which is our ultimate End;* and, *That, were it not for the Proſpect of Happineſs, we could not, and therefore would not, ſerve God: That there will be no Sinning in Hell after the laſt Judgment.* And the PRESBYTERY hereby declare all theſe *Propoſitions*, vented and taught by the ſaid Mr. *Simſon*, to be *dangerous and pernicious Errors*, diſhonouring to a God of Truth, and having an evident Tendency to ſubvert the Souls of Men. As alſo, this PRESBYTERY did, and hereby do, CONDEMN the ſeveral *Propoſitions* found clearly proven againſt the foreſaid Mr. *Simſon*, by the ſeveral General *Aſſemblies* of this Church, *Anno's* 1727, 1728 and 1729; ſuch as, *That our Lord Jeſus Chriſt is not neceſſarily exiſtent; That the Neceſſary Exiſtence of our Lord Jeſus Chriſt, is a Thing we know not; That the Term* Neceſſary Exiſtence *is impertinent, and not to be uſed in talking of the Trinity; That the Three Perſons of the Trinity are not to be ſaid to be NUMERICALLY One in Subſtance or Eſſence; That the Terms,* Neceſſary Exiſtence, Supreme Deity, *and the Title of the* Only True God, *may be taken in a Senſe that includes the perſonal Property of the Father, and ſo not belonging to the Son.* All which *Propoſitions* they did, and hereby do, *declare* to be damnable *Hereſies, denying the Lord that bought us,* ſubverting and overthrowing one of the principal Foundations of our Chriſtian Faith; and to be blaſphemous Indignities done to the Perſon of the Eternal *Son* of *God* our *Redeemer*, as alſo unto the Perſon of the *Holy Ghoſt* our *Sanctifier* and *Comforter*, whereby theſe adorable Perſons are robb'd of their *True and Supreme Deity*, and reduced unto the Claſs and Rank of dependent and inferior Beings. As alſo, they did, and hereby do, *declare*, That the ſaid Mr. *Simſon*, in regard of the attrocious and hainous Nature of the foreſaid *Errors*, deſerved not only

*Suſpenſion* from Teaching and Preaching, but to have been *depoſed* from the Office of the holy Miniſtry, and *excommunicated* from all Society, Communion and Fellowſhip with the Church and People of God, until he give ſatisfying Evidences of his Repentance and Sorrow for teaching and ſpreading the foreſaid dangerous Errors and Blaſphemies.

II. A *Scheme* of moſt pernicious and dangerous Principles has been vented by Mr. *Archibald Campbell* Profeſſor of Eccleſiaſtical Hiſtory in the Univerſity of *St. Andrews*, as is evident from the Books he has publiſhed, and from his Explications and Defences in the Proceſs that has been laid againſt him; In which the following groſs Errors are defended by him.

1*ſt*, "That the ſole and univerſal Motive to virtuous "Actions is Self-love, Intereſt or Pleaſure (*a*). That "Self-love is the great Cauſe or the firſt Spring of all our "ſeveral Motions and Actions, which Way ſoever they "may happen to be directed (*b*). That Self-love is uni-"verſally the firſt Spring in every rational Mind, that a-"wakens her Powers, begins her Motions, and carries her "on to Action (*c*). That Men may refuſe to worſhip "God, unleſs he preſents himſelf favourably inclined to "their Intereſt, and ſtudious of their Happineſs (*d*). That "we are to ſettle it as our main Purpoſe, to recommend "ourſelves to the Love, Eſteem and Commendation of "God, and of all Mankind, by our Moral Virtue (*e*). "That Self-love, as it exerts itſelf in the Deſire of univer-"ſal unlimited Eſteem, is the great commanding Motive "that determines us to the Purſuit of Virtue (*f*). And "that, ſeeing God acts for his Self-intereſt, we cannot act "from any higher Principle than our Self-intereſt (*g*)."

All the above *Propoſitions* are directly contrary to the Word of God, in which it is expreſly aſſerted, That all our religious Actions muſt proceed from a *new Nature*, and from *Faith* in the Lord Jeſus Chriſt, and from a holy Regard and Love to God; and not from *Self-love* or Self-intereſt as their firſt Spring and Principle, *Ezek.* 36. 26, 27. *Acts* 26. 18. *John* 15. 4, 5. *Mat.* 22. 37, 39. And that our main Purpoſe or ultimate End ought not to be the Advancement of our own Self-intereſt, but the Glorifying of God, that is, the Advancement of his *declarative Glory*, 2 Cor. 5. 15.



(*a*) *Enquiry into the Original of Moral Virtue*, p. 463. (*b*) *Enquiry*, p. 4. (*c*) *Enquiry*, p. 101. (*d*) *Enq.* p. 460. (*e*) P. 273. (*f*) P. 257, 258. (*g*) P. 432.

5. 15. *Rom.* 14. 7. *Rom.* 15. 1, 2, 3. *John* 5. 30. *John* 7. 18. 2 *Tim.* 3. 2. to 5. In which Places of Scripture it is declared, That our Lord and Saviour Jeſus Chriſt, whoſe Example we are to imitate, *pleaſed not himſelf*, and ſought not *his own Will* nor his own Glory, but *the Will and Glory of his Father that ſent him*; and that to be Lovers of our own ſelves, that is, to love ourſelves *inordinately*, is one of the blackeſt of Crimes. And it muſt needs be an *inordinate Self-love*, when, according to Mr. *Campbell*, our Self-intereſt or Happineſs is made the chief and leading Motive of our Love to God; ſince, according to this *ſelfiſh Scheme*, we love God not for himſelf, or for his own Sake, but for *ourſelves*; whereby we prefer ourſelves to our Maker, and love ourſelves more than the adorable Creator, which may be juſtly reckoned the greateſt Impiety. It muſt alſo be obſerved, that as the declarative Glory of God, or the Manifeſtation of his Being, and the glorious Excellencies and Perfections of his Nature, is the chief End of God in all his Works, for *the Lord hath made all Things for himſelf*, Prov. 16. 4. So it is very groſs and abſurd in Mr. *C*——*l* to affirm, that our *Self-intereſt* muſt be the great Cauſe and firſt Spring of all our ſeveral Actions; and that our Self-love is the great commanding Motive, that determines us to the Purſuit of Virtue; and that becauſe (as he thinks fit to expreſs himſelf) "The Deity is ſtudious of the Good of "his Creatures from Self-intereſt (*b*)." Thus he wickedly argues, That we, in acting from our Self-intereſt, imitate God, and cannot act from a higher and more perfect Principle: What is this elſe, but to uſurp the Throne of God, and to exalt ourſelves, if not above him, at leaſt unto an Equality with him? It is an ambitious aſpiring to that very Thing, which, thro' the Subtilty of Satan, was the Inlet at the Beginning to our ſinful and ſhameful Apoſtaſy from our Maker, *Gen.* 3. 5. *And ye ſhall be as Gods.* But the whole Scope and Deſign of Divine Revelation is, to recover us from theſe *ſelfiſh* Principles into which all Mankind are plunged by the Fall, and to bring us back to our primitive Love, Obedience and Subjection to JEHOVAH; and the whole Word of God proclaims unto us, That as the Lord hath done all Things for himſelf, that is, for the Manifeſtation of his own infinite and glorious Excellencies; ſo the moſt noble Imitation of God is, to love him *chiefly for himſelf*, and to yield Subjection and Homage unto him, *becauſe he is God*, and that he may be *glorified in our Bodies and Spi-*

(*b*) *Enquiry*, p. 432.

*rits which are his*: This is the great End and Design of the whole OEconomy of Grace, and of the Dispensation of the Divine Spirit to Sinners in Effectual Calling and Regeneration, that they may be animate and moved from this higher and more excellent Spring and Principle in all the Duties of their Obedience to God, and in every relative Duty towards Men with whom they are associate; as is evident, not only from the above, but also from the following Scriptures, 1 *Cor.* 10. 31. and 6. 20. *Mat.* 5. 16. *Rom.* 11. 36. *Psal.* 115. 1. *Rev.* 4. 8, 11. *Rev.* 5. 13. It is also evident from the Word, that God's infinite Perfection, and his glorious Excellencies, are the main Ground and Reason of our loving, obeying and worshipping him, and not chiefly his *Benefits* to us, and his promoting our Happiness: Therefore it is Blasphemy to say, *That we might refuse to worship God, if it were not for the Prospect of promoting our own Happiness*; for tho' God allows us to pursue Happiness, and tho' the Prospect of it may be a *secondary* Motive to our Obedience, yet the Scriptures declare, That *what God is in himself*, or his own infinite Perfection, is the *primary* Ground and formal Reason of the whole of our Obedience and Worship, *Exod.* 20. 2. *Lev.* 19. 12. *Psal.* 96. 4, 7, 8, 9, 10. *Psal.* 99. 3, 5. *Psal.* 104. 1, 2. *Psal.* 148. throughout. *Rom.* 1. 21. *Rev.* 4. 8, 11. *Rev.* 7. 10. 11. *Jer.* 10. 6, 7, 10. It must likewise be observed, that, in our best and most virtuous Actions, we can never recommend ourselves to the Love, Favour and Esteem of God, as Mr. *C———l* affirms; in regard his Love and Favour to any of his Creatures, and much more to sinful Men, is *absolutely free*: As they cannot merit his Favour, so there is no Motive *without himself*, to move him to love them, *Hos.* 14. 4. *I will love them freely*, Deut. 7. 7, 8. *He hath loved you, because he loved you.* Rom. 9. 13. Jacob *have I loved, but* Esau *have I hated.* Compared with Verse 11th, *The Children not being yet born, neither having done any Good or Evil, that the Purpose of God according to the Election might stand, not of Works, but of him that calleth*: And whatever we do, we must still reckon ourselves *unprofitable Servants.*

The above Propositions are likewise contrary to our Confession of Faith and Catechisms, *Con.* Chap. 6th, Par. 7. wherein it is asserted from the Word of God, " That " Works done by unregenerate Men, altho', for the Matter " of them, they may be Things which God commands, and " of good Use both to themselves and others; yet, because " they proceed not from an Heart purified by Faith, nor

are

"are done to a right End, the Glory of God, they are "therefore ſinful, and cannot pleaſe God, or make a Man "meet to receive Grace from God." And to Larg. Cat. Queſt. 190, 196. and Leſſ. Cat. Queſt. 101, 107. and Larg. and Leſſ. Cat. Queſt. 1ſt, wherein it is ſaid, "That Man's "chief and higheſt End is to glorify God, and fully to "enjoy him for ever;" And to Leſſ. Cat. Queſt. 47. where, "The not worſhipping and glorifying the true God, *as* "*God*," is the *great Sin forbidden* in the firſt Commandment; And to Larg. Cat. Queſt. 105. where "Self-love, Self-"ſeeking, and all other inordinate and immoderate ſetting "of our Mind, Will or Affections upon other Things, and "taking them off from God in Whole or in Part," are affirmed, from the Scriptures there cited, to be among the Sins forbidden in the firſt Commandment.

Mr. *C*——*l* alſo affirms, "That Self-intereſt or Plea-"ſure is the only Standard by which we can judge of the "Virtue, *i. e.* the Value or Goodneſs, of any Action what-"ſoever (*i*). That Virtue and Utility are two Words ſig-"nifying the ſame Thing (*k*). That the intrinſick Good-"neſs or Rectitude of Moral Virtue lies directly in the "Fitneſs of it to the Self-love and Happineſs of Mankind; "and that Actions are virtuous only as they promote Self-"intereſt (*l*). And that Moral Goodneſs, as well as Natu-"ral, lies in Advantage and Pleaſure (*m*). And that we "like and approve all the Moral Qualities that are called "virtuous, for no other Reaſon but for their being good to "us, *i. e.* for the Pleaſure they give us, or for their grati-"fying our Self-love (*n*). And that the Goodneſs of any "Action, from which it is denominate Moral Virtue, im-"mediately lies in the Conformity it has to our Self-love, "while it concurs and co-operates with this Principle in "approving our being happy, and to ſecure and promote "our Well-being (*o*)."

Theſe Propoſitions do directly contradict the holy Scriptures, in which it is expreſly declared, That the *Law of God is the adequate and only Standard by which the Goodneſs of Actions is to be tried, and not our own Self-intereſt and Pleaſure.* Iſa. 8. 20. 2 Pet. 1. 19. Pſal. 119. 9. Deut. 4. 2. Rev. 22. 18. Pſal. 119. 4, 5. Prov. 30. 6. Exod. 20. 12. Deut. 5. 29. Luke 1. 6. Gal. 3. 10. 1 Sam. 15. 22. John 14. 15, 21. John 15. 14. 1 John 3. 4. And, in regard the Holi-

(*i*) *Enquiry*, p. 389. (*k*) P. 453. (*l*) P. 202, 389. (*m*) P. 354, 355. (*n*) P. 357, 358. (*o*) P. 319, 320.

Holineſs of God is manifeſted in his Law, and his ſovereign Authority is interpoſed therein, the *Goodneſs* of our Actions doth immediately ly in their *Conformity to the holy Law of God*, and in their being done by *Faith* in Chriſt, and from a Reſpect to the *Authority* of God the Lawgiver. And there is nothing more contradictory to the whole Word of God, than to aſſert, That the *Goodneſs* of our Love to God and his Son Jeſus Chriſt, or of any Act of Obedience and Devotion, lies directly in its Fitneſs to promote our perſonal Intereſt, *Pſal.* 47. 8. *Heb.* 10. 7. *Rom.* 2. 12, 13, 14, *Heb.* 10. 38. *Heb.* 11. 6. *Gal.* 2. 20. *John* 15. 4, 5. And the above Propoſitions do likewiſe contradict our Confeſſion of Faith and Catechiſms, Confeſſ. Chap. 1. Par. 2. Chap. 16. Par. 1, 2. Larg. Cat. Queſt. 3. Leſſ. Cat. Queſt. 2. where it is aſſerted, That " the Scriptures are given by " the Inſpiration of God to be the Rule of Faith and Life; " and that they are the *only Rule* of Faith and Obedience."

Mr. *C——l* alſo aſſerts, " That Virtue depends not " on the arbitrary Will of any Being, but flows from the " eſſential Properties and Nature of Things (*a*);" and that " God's Intereſts are not in all Reſpects independent " on us: That our Happineſs is advantagious to God's Na- " ture; and that Self-love determines God to be ſtudious " of our Good; and that God cannot but reward the Vir- " tuous from Self-love (*b*)."

Theſe Propoſitions are contrary to the holy Scriptures, in which it is aſſerted, That *God himſelf*, in the wiſe Purpoſe and Counſel of his own Will, *laid down the whole Plan of the Nature and Relation of Things*, which he freely brings forth in his Works of Creation, Providence and Redemption: And tho' the Precepts of the Moral Law are eternal and immutable, in regard the Holineſs and Perfection of God's Nature is ſuch, that it cannot be his Will that his Creatures ſhould do otherwiſe; yet the Scriptures alſo aſſert, That *God is our Lawgiver*, and affirm his abſolute Sovereignty and Authority over us, and conſequently, that nothing can be a Law to us but by *his Enacting*; and that what he enacts muſt be a Law to us, whether it be a moral Precept, or a Thing in its own Nature indifferent: As is evident from the *poſitive Precept* given to *Adam* at his Creation, and from other *poſitive* Commands, both under the Old and New Teſtaments; which, altho' they were all wiſe and good, yet who can ſay that God was neceſſarily obliged by his own Nature to enact them, and that he could not poſſibly have done

(*a*) *Enquiry*, p. 137. (*b*) P. 429, 430, 432.

done otherwiſe? It is therefore groſly erroneous to ſet up the *Nature and Relation of Things* as a *Law above God himſelf*, and to maintain that Moral Good and Evil flow from the eſſential Properties and Nature of Things, and not from the *Holineſs of God's Nature allenarly*, together with his ſovereign Authority and Will manifeſted in his Law; as is evident from the following Scriptures, *Eph.* 1. 5, 11. *Rom.* 9. 15, to 24. *Rev.* 4. 11. The above Propoſitions are alſo contrary to the Doctrine held forth from the Word of God, Confeſſ. Chap. 8. Par. 1. Chap. 19. Par. 5. Larg. Cat. Queſt. 12.

From the Word of God and our Confeſſion of Faith we are alſo taught, that *Creatures can merit no Good from God*; and that he is not obliged to reward their Services; and and that all the Rewards he has promiſed to any of them are *free* and *unmerited*; and that they can have no Fruition of God as their Bleſſedneſs and Reward, but by ſome *voluntary Condeſcenſion* on his Part, which he has been pleaſed to expreſs by way of *Covenant*: As alſo, that he, whoſe Name is JEHOVAH, hath all Life, Glory, Bleſſedneſs and Goodneſs *in and of himſelf*, and ſtands not in need of any of his Creatures, nor derives any Glory from them. Therefore it is groſly erroneous in Mr. *C——l* to affirm as above, "That God cannot but reward the Virtuous from Self-love." Yea, it is Blaſphemy in him to affirm, "That our Happineſs is advantagious to God's Na-"ture; and that God's Intereſts are not altogether inde-"pendent on us." *Luke* 17. 10. and 12. 32. *Eph.* 2. 5, 8. *Rom.* 6. 23. *Job* 22. 2, 3. and 35. 7, 8. *Acts* 17. 24, 25. Confeſſ. Chap. 2. Par. 1, 2. Chap. 7. Par. 1. Larg. Cat. Queſt. 7, 30. and from Queſt. 67. to 75. *inclusive.*

The General Aſſembly 1736 having had Mr. *C——l's* Writings under their Conſideration, in which he has vented the above Propoſitions, it is to be obſerved with Regrete, That "they find, with reſpect to the third Article "concerning Self-love, he had declared he meant no more "but *that our* Delight in the Glory and Honour of God "is the chief Motive of all virtuous and religious Actions; "and are of Opinion, that the examining and ſtating of "the Matter, as has been done by the Committee for Puri-"rity of Doctrine, is ſufficient for cautioning againſt the "Errors that ſome at firſt ſuppoſed Mr. *C——l* was "guilty of; and do appoint that the Matter reſt here." From all which, compared with the Report of the *Committee*, taken into the Preamble of the Act, it is very manifeſt, that

that the Assembly have *adopted* this Proposition of Mr. *C———l's* as in *their Opinion sound* and *orthodox*, viz. *That our Delight in the Glory and Honour of God is the chief Motive of all virtuous and religious Actions.* And that they have taken it up in the same Sense and Meaning of the Terms in which Mr. *C———l*, who delivered it, appears to have understood it, from his Explications then under Consideration, is as certain, as it is plain from the Act itself, that the Design of the Assembly and Committee, in hearing and considering this Declaration of Mr. *C———l's*, and the other Explications he offered, was, *To do something that was sufficient for cautioning against the Errors that some at first supposed he was guilty of.*

But the above *Proposition*, considered in a Relation to his Scheme of Principles, and his Explications then under Consideration, is manifestly gross and *erroneous*, and is very agreeable to the Scheme of *selfish Love* he has laid down in his *Enquiry*; as appears from his *further Explications* and his *Remarks* on the Report of the Committee, which, together with this *short Declaration* of his Sentiments, were laid before the Assembly, as his *Defences* in the Charge laid against him. He concludes his Defences upon this Head in his further *Explications* * as follows; "I hope the "Reverend Committee will judge, that my Opinion about "the Supreme Motive is in no Degree an Exclusion of the "Glory of God from being our chief End; and that true "Philosophy justifies my Professing as I have done in my "(first) Explications, That the Glory of God, or God in "his glorious Perfections and Excellencies, is our chief "and our ultimate End; and our prevailing Desire after "Happiness in this Glory of God, or in God an infinite "Good, the great Fountain of all Life and of all Perfection, is the Supreme Motive that excites us, and that "animates our vigorous Endeavours, to attain to him." And in his *Remarks on the Committee's Report*, Page 47. he asserts, "That the Agent's Self-love, or a Man's own Happiness, is the Motive whereby he is excited to the "Pursuit of such sort of (good or virtuous) Actions."

The Matter stands briefly thus: The Assembly have *acquitted* Mr. *C———l* from the Charge of Error that some at first supposed he was guilty of, in respect that, as to the 3d Article concerning *Self-love*, he had declared he meant no more but that *our Delight in the Glory and Honour of God was the chief Motive of all virtuous and*



* *Further Expl.* p. 78, 79.

*religious Actions.* But if the Terms of this Propoſition are conſidered, and compared with his *Defences* as above, it will be manifeſt, that, by the *Honour* and *Glory* of God, Mr. *C———l* does not underſtand the *Declarative* Glory of God, but God in his *glorious Excellencies* and *Perfections*, or God an *infinite Good*; and, by our *Delight* in the Glory and Honour of God, he underſtands our *prevailing Deſire after Happineſs* in this Glory of God, or in God an infinite Good: And, when he affirms that our Delight in the Honour and Glory of God is the chief Motive to all virtuous Actions, he underſtands, that the *Agent's Self-love*, or a Man's own Happineſs in this Glory of God, or in God an infinite Good, is the *chief Motive* whereby he is excited to the Purſuit of religious and virtuous Actions; which is the *ſame Thing* with the *Error that ſome at firſt ſuppoſed he was guilty of*, viz. *That Self-love is the chief Motive to all ſuch Actions.*

This might be further illuſtrate from what he ſays, Pag. 70. and 78. of his *Further Explications*, and p. 46. and 48. of his *Remarks.* But the Caſe is ſo plain of itſelf, and from what has been obſerved, that nothing is neceſſary to be added, except to lament that God has left this Church ſo far as to *adopt* this Error; and that he ſo far deſerted ſome worthy Men, as not to notice it, and teſtify againſt it, in a Way of *Proteſtation* for the Honour of Truth. It ſhall only be further obſerved on this Head, that no other Meaning can be impoſed on the Propoſition contained in Mr. *C———l*'s Declaration than what is above-repreſented; becauſe, as he has not as yet renounced one Propoſition in all his Writings, but defends every one of them, ſo it is manifeſt that he pleads, That, in eying God as our laſt End, we muſt conſider him *merely as our chief Good*, or the Being who can fully ſatisfy our Self-love, and gratify all our Deſires and Appetites. And he makes God's Benefits to us, or his promoting our Happineſs, the only Ground and Reaſon of our loving and worſhipping him. And he plainly aſſerts, That, "ſeeing God acts for his Self-intereſt, we can-"not act from a higher Principle than our Self-intereſt." Yea, he confidently affirms, "That his Expreſſions on this "Subject do not go higher than his Sentiments; and that "his Sentiments do not go beyond the Nature of Things †."

A like Injury has been done to Truth by the *Committee's* judging, "That the Expreſſions objected againſt are only *to* "*high*

† See *Enquiry*, p. 429, 101, 102, 494, 389, 432. *Rej.* p. 58.

" *high* on the Side of Self-love; particularly his aſſerting " Self-love to be the ſole Principle, Standard and Motive of " all religious Actions: " And the Aſſembly's being of the Opinion, " That the Committee's thus ſtating the Matter " is a ſufficient Caution againſt Error," has thereby reduced his Sentiments concerning Self-love's being the ſole Principle, Standard and Motive of all virtuous and religious Actions, to nothing elſe but to *too high Expreſſions on the Side of Self-love*: And *Error* being, in the Nature of the Thing, a *falſe Propoſition* or Expreſſion; and an *high Expreſſion*, in common Language, being nothing elſe but a *Truth* ſet in a *ſtrong Light*; hereby the important Truths of God, that relate to the Principle, Standard and Motive of our Actions, are left wounded and bleeding in our Streets.

2*dly*, Mr. *C*———*l*, in his *Diſcourſe proving that the Apoſtles were no Enthuſiaſts*, has done manifeſt Indignity to the Work of the Holy Spirit upon the Souls of Men in their Regeneration and Converſion, in regard he affirms, " That " many in the World look upon theſe Manifeſtations which " they think they have of the Nature and Excellencies of " God, as ſupernaturally communicated to their Minds; " and take theſe inward Raviſhments they feel upon ſuch " pretended Revelations, to be all Divine Joys poured in " upon them by the immediate Hand of God himſelf; and " that it is evident beyond all reaſonable Diſpute, that all " ſuch Events may poſſibly have come about in a natural " Courſe and Series of Things " (he makes no Exception of any, but ſuch as are of the miraculous and extraordinary Kind) " without any more immediate Interpoſing of the Di- " vinity, than there is when a Man opens his Eyes and " beholds the Sun in its Glory at Noon-day (*a*)." He affirms, " That an extravagant Conceit of being peculiarly " bleſt with ſuch ſupernatual Communications from Hea- " ven, makes up the very Life and Soul of Enthuſiaſm (*b*)." He deſcribes the Enthuſiaſt to be one, " who, in the Courſe " of his Devotion, keeps not within the Compaſs of Rea- " ſon (*c*)." Whereby he makes *Human Reaſon*, in its preſent Situation, our *only Guide* in our Devotion. He alſo repreſents the Enthuſiaſt to be one, " who, in the Courſe of " his Devotion, without attending to the Dictates of Rea- " ſon, imagines himſelf to be under the immediate In- " fluences of Heaven; and therefore concludes, that theſe " Things which run ſtrongly in his Mind, are immediately " impreſt upon him by the Divine Spirit (*d*)." And, in a



(*a*) Diſc. p. 2. (*b*) Diſc. p. 4. (*c*) *Ibid.* (*d*) p. 26.

ludicrous Manner repreſents it as a Part of the Character of the Enthuſiaſts, "That they conſult the Throne of "Grace, lay their Matters before the Lord, and implore "his Light and Direction." Theſe and the like (ſays he) are *Terms of Art* much uſed by them (*e*).

But the holy Scriptures expreſly aſſert the *abſolute Neceſſity* of a *ſupernatural Work* of the *Holy Spirit*, for the *Renovation of our Natures*, and for manifeſting unto us in a *ſaving Manner* the glorious Excellencies of God in the Perſon of Jeſus Chriſt. This Work of the Spirit is common to all that are effectually called, and they are every one peculiarly bleſſed with it, 2 *Cor.* 4. 6. and 5. 17. *Epheſ.* 1. 17, 18, 19. *Pſal.* 119. 18. 2 *Cor.* 3. 5. 1 *Cor.* 2. 14. *Ezek.* 36. 26. *Rom.* 8. 7. *Acts* 26. 18. *Epheſ.* 4. 18. *Luke* 6. 43. Alſo the *Will of God* revealed in his Word, and not our own *depraved Reaſon*, is that Rule, within the Compaſs of which we are to keep in our Devotion, *Heb.* 11. 1, 6. *Iſa.* 8. 20. 2 *Pet.* 1. 19. 1 *Sam.* 15. 21, 22, 23. *Rom.* 12. 2. Likewiſe the Scriptures affirm, That an *actual Influence of the Holy Spirit* is neceſſary *to enable us to walk with God in all the Duties of holy Obedience*, and to *impreſs* the Truths of God upon our Minds, *Rom.* 8, 9, 14, 26, 27. *Philip.* 2. 13. 2 *Cor.* 3. 5. *John* 16. 7, 8, 9, 14. *John* 15. 5. And that it is our Duty, *Not to lean to our own Underſtanding* or Reaſon, *but to conſult the Throne of Grace*, and *to lay all our Matters before the Lord*, and *implore his Light and Direction*, Prov. 3. 5, 6. James 1. 5. Pſal. 37. 23. Heb. 4. 14, 15, 16. And *in every Thing by Prayer and Supplication* we ought *to make our Requeſts known unto God*, Philip. 4. 6. It is alſo the received Doctrine laid down in our Confeſſion of Faith and Catechiſms, That a *Supernatural Work of the Holy Spirit is abſolutely neceſſary for enlightning our Minds ſpiritually and ſavingly to underſtand the Things of God*, Confeſſ. Chap. 10. Par. 1. Larg. Cat. Q. 67. "And tho' nothing is at any "Time to be added to the Scriptures, whether by new Re"velations of the Spirit, or Traditions of Men; yet the "inward Illumination of the Spirit of God is neceſſary for "the ſaving Underſtanding of ſuch Things as are revealed in the Word," *Confeſſ.* Chap. 1. Par. 6. Alſo, it is the Doctrine of our *Confeſſion*, agreeable to the Word of God, "That the Light of Nature is not ſufficient to give that "Knowledge of God and of his Will which is neceſſary "unto Salvation; which maketh the Word of God moſt "neceſſary, being given by Inſpiration of God, to be the "only

(*e*) *Diſc.* p. 10, 11.

s only Rule of Faith and Life." And therefore our corrupt and depraved Reason is not the Rule and Standard of our Devotion, *Confess.* Chap. 1, Par. 1, 2. Chap. 16. Par. 1. Larg. Cat. Q. 3. Lesl. Cat. Q. 2. And that good Works only, are such as God hath commanded in his holy Word, and which proceed from a Heart purified by Faith, and are done in a right Manner according to the Word, and to a right End the Glory of God; and that our Works (or Duties of Obedience) as they are good, proceed from the Holy Spirit. That our Ability to do them is not at all of ourselves, but wholly from the Spirit of Christ; and that we may be enabled thereunto, besides the Graces that we have already received, there is required an actual influence of the same Holy Spirit, to work in us to will and to do of his good Pleasure; and yet we are not hereupon to grow negligent, but to be diligent in stirring up the the Grace of God that is in us, *Confess.* Chap. 16. Par. 3, 5, 7. Chap. 19. Par. 7. Chap. 21. Par. 3, 4.

The *General Assembly* having had Mr. *Campbell's* Writings under their Consideration, it is to be lamented that they have *entirely overlooks* the above, and such other gross Propositions in his *Book* concerning *Enthusiasm*, whereby the supernatural Work of the Spirit of God upon the Souls of Men is reproached, and the serious Exercise of Godliness is ridicul'd.

3*dly*, Mr. *C——l* in his Writings has likewise asserted, *That Men, without Revelation, cannot by their Natural Powers find out that there is a God* (*b*). Which *Proposition* directly contradicts the holy Scriptures, in which we are taught, That *the invisible Things of God, even his Eternal Power and Godhead, are understood and clearly seen from the Things that* God hath *made*; and that these who are *without Law, i. e.* Revelation, *have the Work of the Law written in their Hearts*, and *do by Nature the Things contained in the Law, their Consciences bearing Witness, and their Thoughts accusing or excusing one another.* Which could not be, without some Knowledge and Persuasion of the *Being of a God*, of which they had *natural* Convictions and Impressions, as is plain from the Words of the *Apostle* just now mentioned. It is likewise evident from the Scripture, that God by his Works had so clearly manifested his Being and Existence, his Wisdom, Power and Goodness, that the *Idolatry* of the Heathen was

(*b*) *Oratio*, p. 26, 27, 31, 32, 33, 34. *Enquiry*, Pref. p. 28, 29.

was thereby rendered a *Sin againſt the Light of Nature*; and they were without Excuſe, becauſe they did not ſo improve that Light, which they had a natural Power and Ability to do, as to obtain more Knowledge and Veneration of their Creator, and the Author of their Being, according to the following Scriptures, *Rom.* 1. 19, 20. *Rom.* 1. 32. with 2. 1, 14, 15. *Pſal.* 19. 1, 2, 3. *Acts* 17. 24, to 27. The above *Propoſition* likewiſe overthrows the Doctrine laid down in our *Confeſſion* of Faith and *Catechiſms*, which is as follows; "The very Light of Nature in Man, and the "Works of God, declare plainly that there is a God; but "his Word and Spirit only do ſufficiently and effectual-"ly reveal him unto Men for their Salvation: That the "Light of Nature ſheweth that there is a God, who hath "Lordſhip and Sovereignty over all, is Good, and doth "Good unto all, and is therefore to be feared, loved, praiſ-"ed, called upon, truſted in, and ſerved with all the Heart, "and with all the Soul, and with all the Might; and, That "the Light of Nature, the Works of Creation and Pro-"vidence, do ſo far manifeſt the Goodneſs, Wiſdom and "Power of God, as to leave Men inexcuſable." *Confeſſ.* Chap. 21. Par. 1. *Confeſſ.* Chap. 1. Par. 1. *Larg. Cat.* Q. 2.

And ſeeing the *Committee for Purity of Doctrine* were of Opinion, and that upon good Ground, "That this Propoſition is "juſtly exceptionable, as tending to darken and render doubt-"ful the Truth of Natural Religion, and as appearing not "to agree with the Doctrine of the Apoſtle *Paul*, nor with "the Doctrine of our *Confeſſion of Faith*;" There appear no Manner of Reaſon for the *Aſſembly's diſmiſſing it*, as if it were only a *doubtful Expreſſion* or Propoſition, which may be *conſtrued in an erroneous Senſe, however ſound it may be in itſelf, or however well intended.* By which Conduct of the Aſſembly, the *Cauſe of Truth hath ſuffered exceedingly*, in regard that, by the above Propoſition, the *firſt Principles* of *Natural Religion* are attacked and ſubverted.

*4thly*, Further, Mr. *C———l* in his Writings has aſſerted, "That the Laws of Nature in themſelves are a certain "and ſufficient Rule to direct rational Minds to Happineſs; "and that our obſerving of theſe Laws is the great Mean "and Inſtrument of our real and laſting Felicity (*k*)." Which Propoſitions do evidently contradict the holy Scriptures, in which we are taught, That the *Word of God is the only Rule of Faith and Obedience*; and that *Men cannot be accepted in God's Sight*, nor be *entitled to future and laſting*

*Fe-*

(*k*) *Diſc.* Pref. p. 5, 6.

*Felicity*, by *framing their Lives according to the Law of Nature.* And tho' Holineſs be abſolutely neceſſary to make us meet for Communion with God, both in Grace here and in Glory hereafter; yet the *Righteouſneſs of Chriſt*, or his Obedience and Satisfaction imputed to us, and received and reſted upon by Faith of the Operation of God, is the *great Mean* of our Bleſſedneſs and Happineſs, begun in Time, and conſummate in Heaven, *Gal.* 3. 21, 22. & 6. 16. *Rom.* 8. 3. & 3. 20, 21. *Iſa.* 42. 6. *Rom.* 10. 6, 9. *Gal.* 3. 11. *Acts* 4. 12. *John* 14. 6. *Eph.* 2. 12. *John* 17. 3. *John* 3. 22. 1 *Cor.* 16. 22. *Gal.* 1. 6, 7, 8. *John* 3. 36. *Acts* 10. 43. & 16. 31. *Rom.* 3. 22, to 28. and 5. 6, 7, 8. 2 *Cor.* 5. 19, 21. *Eph.* 1. 7. *Phil.* 3. 7, 8, 9. And the above Propoſitions manifeſtly ſubvert the Doctrine laid down in our *Confeſſion of Faith* and *Catechiſms*, *viz.* "That Man by his "Fall having made himſelf incapable of Life by the Co-"venant of Works, the Lord was pleaſed to make a ſecond, "commonly called the Covenant of Grace: That Men not "profeſſing the Chriſtian Religion, cannot be ſaved in any "other Way whatſoever, be they never ſo diligent to frame "their Lives according to the Light of Nature: And that "thoſe whom God effectually calleth, he freely juſtifieth, "not for any Thing wrought in them or done by them, "but by imputing the Obedience and Satisfaction of Chriſt "unto them, they receiving and reſting on him and his "Righteouſneſs by Faith, which Faith they have not of "themſelves, it is the Gift of God, *Con.* Chap. 7th, Par. 3. "Chap. 10th, Par. 4. Chap. 11th, Par. 1. *Larg. Cat.* "Queſt. 60, 73."

A very conſiderable Injury has been done to the Truths of God, by the Committee's making the above *Propoſitions* no other but *unguarded Expreſſions*; and by the *Aſſembly*'s giving it as their Opinion, "That the Committee had ſo "ſtated the Matter, as is ſufficient for Cautioning againſt "the Errors that ſome at firſt ſuppoſed Mr. *C*———*l* was "guilty of;" And their *diſmiſſing* the ſaid Propoſitions which were under their Conſideration, as is done in the Cloſe of their Act, as if they were only *doubtful Expreſſions* or Propoſitions, which may be conſtrued in an erroneous Senſe, however ſound they may be in themſelves, or however well intended: And this notwithſtanding it is moſt manifeſt from the Expreſſions themſelves, and Connection of Purpoſes in the *Preface* to his *Diſcourſe*, in which he delivers theſe Propoſitions, and from the Relation they ſtand in to the Principles of the *Deiſts*, which he there propoſes

to

to refute, that he muſt be underſtood to ſpeak of Mankind in their *preſent Situation*; and that he there, and in the very next *Page* to that, in which he lays down the above-mentioned Propoſitions, expreſly pleads for the Neceſſity or *Fitneſs* of Revelation, *only* to give a ſufficient Information of the Laws of Nature in their full Compaſs and Latitude, and of all Things neceſſary to work upon the Paſſions of Men, to engage them to purſue and obſerve them; And that in his *Enquiry*, Page 221. he aſſerts, that "The Sentiments of all fair and honeſt Enquirers do certainly agree "in all important Points of Religion that are of common "Concern, to which the common Parent of Mankind has "proportioned the common Underſtanding of human Nature:" And that he has not yet confeſſed one Blunder or Impertinence in the Way he has taken of managing the Arguments againſt the Deiſts, or the Conceſſions he has made them; or retracted any one of his Propoſitions or Expreſſions, but defends them all moſt keenly: And that any Declarations he has made, from which the *Aſſembly* and *Committee* would infer, that it is not his Meaning that a ſupernatural Revelation of a Saviour, and Faith in him, are ſuperfluous, and not neceſſary to the Happineſs of fallen Man (as to which Hereticks have been abundantly liberal, and with the greateſt Cunning and Artifice, on Occaſion of warping in their own Errors, or ſcreening themſelves from Danger) muſt neceſſarily be underſtood in an Agreeableneſs to, and Conſiſtency with, all theſe other unſound Propoſitions, to which he tenaciouſly adheres. From all which it is very manifeſt, that theſe Propoſitions, as they are laid in his Writings, and were under the Aſſembly's Conſideration, are moſt dangerous, unſound and erroneous; and that the Aſſembly, by their Conduct in this Matter, have given a deep Wound to the Cauſe of Truth, which cannot enough be regreted and lamented.

5*thly*, Further, Mr. *Campbell* in his Writings has aſſerted, "That the *Apoſtles* do not ſeem to have had any Notion of "*our Saviour's* Divinity, *at the Time of his Crucifixion*; and "that they did not apprehend him under that Character, "in which he is repreſented to us by the Apoſtle *John* in "the firſt Chapter of his Goſpel, and by *Paul* in his Epiſtles," before they began their publick Miniſtry (*a*). That the Apoſtles, being "violently prepoſſeſſed in favour "of a worldly Kingdom," look'd upon the carrying it on as the only End of the Meſſiah's Coming to the World; and

(*a*) *Diſc.* p. 31, 53.

and "expected this and this only from him (*b*)." And that the Apoſtles, in the Interval betwixt Chriſt's Death and Reſurrection, "were greatly offended at him in their "Hearts, as being, in their Opinion, a downright Cheat and "Deceiver, who had once flattered them with mighty "Hopes, but now had left them under all the Agonies of "Shame and Diſappointment; and, That they all looked "upon him as an Impoſtor (*c*)."

All the above Propoſitions do directly contradict the holy Scriptures, in which it is expreſly affirmed, That the *Diſciples* and Followers of Chriſt *beheld him* in the *Glory of his Divine Perſon*; *they beheld his Glory, the Glory as of the only Begotten of the Father, full of Grace and Truth*; and that even while he dwelt among them, in the Days of his Humiliation: That they looked upon him to be the *Meſſiah*, the Son of the living God; a Diſcovery which *Fleſh and Blood* (that is, human Reaſon) had not made to them, but the *Father*: That they expected Heaven and eternal Life from him: That *Religious Worſhip* was *claimed* by him, and *paid* to him, while he tabernacled among them: That all the Diſciples declared their Faith of his *Omniſcience*; And that *one* of them, in Preſence of all the reſt, before they entred on their publick Miniſtry, profeſſed his Faith in him as *his Lord and his God*. And therefore it is moſt falſe and groſly erroneous to ſay, *That the Apoſtles had no Notion of our Lord's Divinity, before they began their publick Miniſtry; and that they expected nothing from him but a temporal Deliverance*, John 1. 14. Mat. 16. 16, 17. John 6. 68, 69. & 14. 1. Mat. 2. 2, 11. John 9. 35, *to* 38. John 16. 30. & 21. 17. & 20. 28. And the Scriptures likewiſe aſſert, That our Lord Jeſus Chriſt had *manifeſted his Father's Name* to his Diſciples, that is, all the Purpoſes of his Grace, as centring in himſelf the Mediator; That they had *received his Words*, and *knew* thereby *that he came out from the Father*, and *believed that the Father had ſent him*, John 17. and that they conſidered their Lord as the *Meſſiah*, *of whom* Moſes *in the Law and the Prophets did write*, John 1. 41, 45. and that they looked upon him, in the very *Interval* betwixt his Death and Reſurrection, to be *a Prophet mighty in Deed and Word before God and all the People*, Luke 24. 19. and alſo, that the *Faith* of *none of them*, no not of *Peter*, did fail, *Luke* 22. 32. And therefore it is moſt falſe and groſly erroneous to ſay, that



(*b*) *Diſc.* p. 33, 53. and *Preface*, p. 22. (*c*) *Preface* to *Diſc.* p. 21, 23.

the *Apoſtles*, in the Interval betwixt Chriſt's Death and Reſurrection, looked upon their Lord and Maſter as *a downright Cheat and Impoſtor.*

The above *Propoſitions* are likewiſe contrary to the Doctrine laid down in our *Confeſſion of Faith* and *Catechiſms*, *viz.* "That the Father, the Son and the Holy Ghoſt, are "the One only, Living, True and Eternal God, the ſame "in Subſtance, equal in Power and Glory, *Con.* Chap. 2. "Par. 1, 3. *Larg. Cat.* Queſt. 9. That Chriſt the Mediator is very God, and very Man, of one Subſtance and "equal with the Father; and that the Benefits of his Redemption were communicated unto the Elect, in all Ages "from the Beginning of the World, in and by theſe Promiſes, Types and Sacrifices wherein he was revealed, *Con.* "Chap. 8. Par. 2. and Par. 6. That theſe whom God hath "effectually called, can never totally fall away from the "State of Grace, but ſhall certainly perſevere therein to "the End, *Con.* Chap. 17. Par. 1. And that, tho' the Catholick Church hath been ſometimes more, ſometimes leſs "viſible, yet there ſhall be always a Church on Earth to "worſhip God according to his Will, *Con.* Chap. 24. § 4, 5."

The Cauſe of Truth hath ſuffered exceedingly, and received a deep Wound from the *Aſſembly*'s giving it as their Opinion, That the above *Sentiments* vented by Mr *C*——l "contain only his conjectural Opinion concerning the inward Sentiments of other Men; and that our Confeſſion "and Catechiſms teach nothing concerning theſe Matters." As alſo, that his Deſign was, "to give the greater Strength "to his Argument for vindicating the Apoſtles from Enthuſiaſm." And their *diſmiſſing* theſe groſs and erroneous Propoſitions as *doubtful Expreſſions only*, which may be conſtrued in an erroneous Senſe, however ſound they may be in themſelves, and however well intended.

This their Conduct cannot be enough lamented, if it is conſidered, that the above Propoſitions are hereby purged of all Manner of Falſhood or Unſoundneſs in themſelves, ſeeing what is falſe in itſelf can give no Strength to an Argument; nor can it be the leaſt Excuſe for a Man's venting unſound Propoſitions, that he deſigned by them to give *Strength* to his Argument. That theſe Propoſitions contradict the *holy Scriptures*, has been ſhown in the above Paſſages that have been cited; and this is enough to determine them to be *unſound* and erroneous: But, if the *Strain* and general Deſign of the Scriptures is conſidered, they may be ſaid to *contradict the whole Word of God*, as well as every Chapter

of our *Confeſſion* of Faith; for it is a Thing moſt certain, that if the *Apoſtles* of Chriſt, who conſtantly attended his Miniſtry, of whom the greateſt Things are ſaid of all others, as to their Proficiency by their Inſtruction, *John* 13. 6, 7, 8. and to whom he *expounded all Things privately*, that he *ſpoke openly in Parables*: If *theſe* however *had no Notion of his Divinity*, and *expected nothing but a temporal Deliverance from him*, and, in the *Interval* betwixt his Death and Reſurrection, *look'd upon him as a Cheat and Impoſtor*; no better Opinion can be juſtly maintained of *any then living*. And it may be given up to Mr. *C*——*l*, *That one may be a true Believer* (for ſuch were all his Diſciples except *Judas*) *who doth not yet believe the Divinity of the Son of God*; and conſequently, that the *Church may be conſtitute of a Company of Infidels under a Chriſtian Name*; which is very agreeable to the *Socinian* and *Deiſtical* Schemes. It may be likewiſe given up to him, That one may have a true and ſaving Faith, as the Diſciples certainly had, and yet fall *totally* away from the ſame into the *groſſeſt Infidelity*; for groſſer cannot be imagined, than that *all the Diſciples ſhould look upon their Lord as a downright Cheat and Impoſtor*: Both which are contrary to the above Paſſages of the *Confeſſion*, and the Scriptures theſe Articles are founded upon. And from Mr. *C*——*l*'s above Principles it follows, that *John* 1. 14. and all the other *Declarations* and *Confeſſions*, that the *Apoſtles* in the Days of his Humiliation made, concerning their *Faith of his True, Proper and Supreme Deity*, are *nothing to the Purpoſe*; and that no Argument can be drawn for the ſame, from any ſuch Declarations and Confeſſions that are recorded in the *four Goſpels*.

All the above-mentioned are ſome of the many dangerous Expreſſions and Propoſitions that ly ſcattered through Mr. *C*——*l*'s Writings. And *this Preſbytery taking into their ſerious Conſideration* the Diſhonour that is done to God, the Injury that is done to his Truths by all the *foreſaid Propoſitions*; and alſo *conſidering*, that many may be in Danger of being tainted with the ſame in this Day of general Apoſtaſy and Defection from the Truths of God: *Therefore*, and for all the ſeveral Grounds and Reaſons above condeſcended upon, *They did, and hereby do*, *CONDEMN all and every one of the foreſaid Propoſitions maintained and defended by the ſaid Mr.* C——l, *as contrary to the Word of God, our* Confeſſion of Faith *and* Catechiſms; particularly his affirming, That *the ſole and univerſal Motive to virtuous Actions is Self-love, Intereſt or Pleaſure*: That *Self-love is the great Cauſe or the firſt Spring of all our ſeveral Actions and Motions, which*

*Way ſoever they may be directed*; and that *it is univerſally the firſt Spring in every rational Mind, that awakens her Powers, begins her Motions, and carries her on to Action*; whereby the Vitals of practical Religion are attacked and undermined. Alſo, his aſſerting, That *Self-love is the only Standard, Meaſure and Rule of all Virtue and Religion, and of all our ſeveral Actions and Motions, which Way ſoever they may happen to be directed*; and, That *Self-intereſt or Pleaſure is the only Standard by which we can judge of the Virtue*, i. e. *the Value and Goodneſs, of any Action whatſoever*: That *Moral Virtue flows from the eſſential Properties and Nature of Things*: That *God's Intereſts are not in all Reſpects independent on us*: That *our Happineſs is advantageous to God's Nature*; and, That *Self-love determines God to be ſtudious of our Good*; and, That *he cannot but reward the Virtuous, from Self-love*. By all which, the Authority of God the Great *Lawgiver* is diſparaged; His *Self-ſufficiency* is blaſphemouſly impugned, and he is made a *Debtor* to his Creatures, being neceſſarily obliged to reward their Service and Obedience. Likewiſe his repreſenting as *Enthuſiaſts*, all who pretend to have *obtained ſupernatural Manifeſtations of the Nature and Excellencies of God*, that are not of the extraordinary and miraculous Kind, and *who imagine themſelves in the Courſe of their Devotion to be under the Influences of Heaven*; and that *conſulting the Throne of Grace, laying all our Matters before the Lord, and imploring his Light and Direction, are Terms of Art* much *uſed by Enthuſiaſts*: By all which the Work of the Holy Spirit on the Souls of Men in Effectual Calling, and the ſpiritual Exerciſes of all ſuch as are exerciſed to Godlineſs, are reviled, traduced and reproached. Alſo his affirming, That *Men cannot by their natural Powers, without the Aid of Revelation, find out that there is a God*: Whereby the firſt Principles of Natural Religion are wickedly attacked. Likewiſe his affirming, That *our obſerving of the Laws of Nature is the great Mean or Inſtrument of our real and laſting Felicity*; and that the *Laws of Nature in themſelves are a certain and ſufficient Rule to direct rational Minds to Happineſs, however Revelation be fit or neceſſary to give ſufficient Information of the Laws of Nature in their full Compaſs and Latitude, and of all Things neceſſary to work upon the Paſſions of Men to engage them to purſue and obſerve them*: Whereby the peculiar Truths of the Goſpel, concerning the Perſon and Mediation of Chriſt, and the whole Work of the Spirit, are wickedly ſubverted; and ſuch a *Sufficiency* is aſcribed to *Natural Religion*, as gives up the Cauſe of Truth to *Deiſts* and *Socinians*. And likewiſe

wiſe his affirming, That the *Apoſtles* of our Lord, before his Reſurrection, *knew not his Divinity*; and that *they expected nothing from the Meſſiah but a worldly Kingdom*, or a *temporal Deliverance*; and that, in the Interval betwixt his Death and Reſurrection, *they lookt upon him as a Cheat and Impoſtor*: Whereby the Doctrine of the *Perſeverance* of the the Saints is ſubtilly undermined, and the Arguments drawn for the Deity of the Son of God, from the Declarations and Confeſſions made by his Diſciples in the Days of his Humiliation, are wholly enervate. And the PRESBYTERY did, and hereby do, *declare*, That all the above Propoſitions, Tenets and Principles, maintained and defended by Mr. *C———l, are contrary, as ſaid is, to the Word of God, and our Confeſſion of Faith and Catechiſms*; and that *they are groſs, dangerous and pernicious Errors*. And, in regard that the *late General Aſſembly* have neither *cenſured* the Broacher and Venter of the above dangerous Errors, nor *condemned* any one of them, but have *diſmiſſed* the Proceſs againſt him, by declaring, "That the examining and ſtating of the Matter, "as was done by the Committee for Purity of Doctrine, "is ſufficient for cautioning againſt the Errors that ſome at "firſt ſuppoſed Mr. *C———l* was guilty of;" without giving any formal Judgment or Sentence upon the ſaid Committee's Report: And, in regard the Committee in their ſaid *Report*, and the *Aſſembly* in their *Act* and *Sentence*, declared that *they are ſatisfied*, *Mr.* C———l *has a ſound Meaning* in the ſeveral Propoſitions they had under their Conſideration; and particularly, that *they are ſatisfied* with the *Explication* he gave of the Article concerning Self-love, namely, That *he mean'd no more* but *that our Delight in the Glory and Honour of God was the chief Motive of all virtuous and religious Actions*. And this *Propoſition* now *adopted by the Aſſembly*, being the *very ſame* with Mr. *C———l's above condemned Principle*, that *Self-love is the great Cauſe or the firſt Spring of all our ſeveral Motions and Actions, which Way ſoever they are directed*: Therefore *this Presbytery* did, and hereby do, *declare*, for the Grounds and Reaſons above condeſcended upon, That *the foreſaid Propoſition, adopted by the Aſſembly, is a groſs and dangerous Error*. And this *Preſbytery* likewiſe *conſidering*, That it is the Duty of the Judicatories of the Church to proceed in a regular Courſe of Proceſs, and in the due Exerciſe of Diſcipline, againſt erroneous and heretical Seducers, according to the Rule and Direction given by the Apoſtle, *An Heretick after the firſt and ſecond Admonition reject*: And, in regard the *Aſſemblies*

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of this Church have never put a *Libel* into the ſaid Mr. C———*l*'s Hands, in order to reclaim him from the groſs and dangerous Errors he has fallen into, or for *rejecting* and caſting him out, if found *obſtinately* adhering to his dangerous Principles and Tenets; *Therefore they did and hereby declare*, That the whole Conduct of the laſt Aſſembly, in diſmiſſing this Affair in the Manner above-narrated, is a deep Wound given to Truth, and a lamentable Step of Defection, and may be juſtly reckoned amongſt the Signs, Grounds and Cauſes of the Lord's Indignation againſt this whole Church and Land.

III. The Scripture-doctrine of this, and all the Reformed Churches, is ſubtilly undermin'd, and wickedly ſubverted, in a *Print* lately publiſhed, under the Title of *The Aſſembly's Shorter Catechiſm reviſed, and rendered fitter for general Uſe*: In regard the *Reviſer*, by the ſeveral Omiſſions, Alterations and Additions he has thought fit to make in the *Aſſembly's Catechiſm*, not only ſhakes the Pillars of our Reformation from *Popery*, with reſpect to the *Scriptures* as the only Rule of Faith and Practice, and the Doctrines concerning Juſtification, the Sacrament of our Lord's Supper, and the juſt Deſert of every Sin; but alſo boldly ſtrikes at the whole Scheme of Divine Revelation contained in the ſaid *Catechiſm*, by caſting the ſame into ſuch a Shape and Mould as is very agreeable to the *Deiſtical*, *Arian*, *Socinian* and *Arminian* Schemes. Hence the *Doctrines* taught in the *Aſſembly's Catechiſm*, concerning the holy Scriptures being the *only* Rule of Faith and Practice; concerning the Holy Trinity, and the Decrees of God; concerning the Covenants of Works and Grace, together with Original Sin and its Effects upon Mankind, and the evil Nature and Deſert of all Sin, as contrary to the Authority and Holineſs of God: Alſo the Doctrines concerning the Perſon of Chriſt, his two diſtinct Natures and their perſonal Union; concerning the Nature, End and Deſign of his Sufferings as a real and proper Satisfaction to the Juſtice of God; concerning ſpecial Grace, and the peculiar and ſupernatural Energy of the Holy Spirit in the Application of the purchaſed Redemption in our Converſion and effectual Calling: Likewiſe the Doctrines concerning the Perſeverance of the Saints, and the perpetual Obligation of the whole Moral Law; eſpecially when the Obligation to Obedience is not derived by the *Reviſer* from the Authority of God, as He is JEHOVAH, whoſe Perfections are infinite, and whoſe Dominion is over all, but only from the ſpecial and peculiar Benefits received from him;

him; together with the Doctrine contain'd in the *Catechiſm* concerning the Regard that Chriſtians ſhould pay to the firſt Day of the Week as our Chriſtian *Sabbath*: All theſe Scripture-doctrines concerning the above particular Heads, as they are plainly laid down in the *Catechiſm*, are ſubtilly and wickedly ſubverted by the *Reviſer*. This PRESBYTERY would not have taken ſuch particular Notice of the foreſaid *Catechiſm reviſed*, were it not that the Scheme of Doctrine delivered in it is not only adapted, but very agreeable to the corrupt and depraved Taſte of the preſent Age. And they cannot but obſerve it with Regrete, that reveal'd Religion is ſo much deſpiſed by many, and that the holy Scriptures are little regarded, and the Law of Nature cry'd up as ſufficient to direct Men to true Felicity and Bleſſedneſs; and the ſupernatural Operations of the Spirit, and his peculiar Energy in the Converſion of Sinners, are burleſqu'd: And many who profeſs ſome Regard to reveal'd Religion, according to the *Reviſer*'s Scheme, deſpiſe the Neceſſity, Truth and Excellency of the Satisfaction of Chriſt, and the Neceſſity of the Imputation of his Righteouſneſs for our Juſtification in the Sight of God, together with the abſolute Need there is of the Renovation of our Natures by ſupernatural Grace, and of a vital Union with Chriſt, in order to the bringing forth the Fruits of Holineſs in Heart, Life and Converſation. Yea, theſe and the like Doctrines appear to be nauſeous to not a few, whoſe Character and Profeſſion obliges them to publiſh and recommend them; when, inſtead of the ſpecial and peculiar Doctrines of the Goſpel, that concern the Perſon, Offices and Mediation of Chriſt, Salvation by the free Grace of God, and the ſupernatural Energy of his Spirit, Mens *ſincere Endeavours* are, according to the *Reviſer*'s Scheme, cry'd up, either as concurring with the Spirit of God in Regeneration and effectual Calling, or as pre-exiſtent Conditions unto the Application of the purchaſed Redemption; and the Holy Spirit of God is only regarded as an Aſſiſtant and Help unto us in theſe our ſincere Endeavours: Faith, Repentance, and what they call ſincere Obedience, are preached as the Ground of our Right and Title to Life and Happineſs; and, inſtead of enforcing Duties of Obedience to the Law from Goſpel Principles and Motives, a Scheme of Morality is taught, which has *Self-intereſt* for its Principle and leading Motive, and that has little or no Reſpect to Chriſt as its Author and Ground of Acceptance, or to the Glory of God as its End.

IV. Altho' the above dangerous and pernicious *Errors* have been

been broached and are ſpreading through this Church and Land, yet the Standard of a plain and faithful Teſtimony has not to this Day been lifted up againſt them, for the Honour of Chriſt, and the Vindication of his injured Truth. This *ſinful Negligence* and *Omiſſion* of the Judicatories of this Church, in a Matter of ſuch Importance, wherein the Honour of God, the Glory of the Redeemer, the Maintenance and Preſervation of the Purity of Doctrine, and conſequently not only the Souls of the preſent, but alſo of the riſing Generation, are all ſo deeply concerned, may be reckoned *one of the moſt grievous and weighty Grounds and Cauſes of the Lord's Indignation and Wrath againſt this whole Church and Land:* As for Inſtance, When Reports were ſpread at firſt concerning Mr. *John Simſon* his teaching and venting Error, the late Reverend and Worthy Mr. *James Webſter* having taken Notice of the ſame in the Presbytery and Synod whereof he was a Member, and they refuſing to give their Concurrence therein, he tabled the Affair before the *General Aſſembly* 1714, deſiring them to take Trial thereof as their proper Province; But the ſaid *Aſſembly* were ſo far from aſſiſting him in this Matter, that they appointed the ſaid Mr. *James Webſter*, or any who will join with him in charging Mr. *John Simſon* Profeſſor of Divinity at *Glaſgow* with Error, to table their Complaint before the Presbytery where he lives, allowing any Perſon or Perſons who are willing, to give Mr. *Webſter* Aſſiſtance in Point of Form; but declaring, that, if they engage with him in that Cauſe, they ſhall be accounted Libellers (*r*). Accordingly, Mr. *Webſter* having libelled Mr. *Simſon* before the Presbytery of *Glaſgow*, and the ſaid Mr. *Simſon* having given in his ſubſcribed Anſwers and Defences, wherein are contained the above-mentioned dangerous and erroneous Propoſitions, the *Proceſs* was brought before the *Aſſembly* 1715, who appointed a *Committee* to take Trial of the Caſe, continuing the Load and Weight of the Proſecution upon Mr. *Webſter* as the Party purſuing and accuſing. In like Manner the *Aſſembly* 1716 continued the Proceſs in the ſame Chanel, till it was concluded by the *Aſſembly* 1717, who inſtead of condemning particularly the groſs and dangerous Errors owned by Mr. *Simſon*, and inflicting due Cenſure upon him, did not ſo much as rebuke him for venting the ſame; altho' they were ſo far convinced of the Truth of the Libel againſt him, that by their Act they find, "That he had vented ſome Opini-
"ons not neceſſary to be taught in Divinity, and that had
"given

(*r*) See *Index* of unprinted Acts of Aſſembly 1714.

" given more Occaſion to Striſe than to the promoting of E-
" dification; and that he had uſed ſome Expreſſions that
" bear, and are uſed by Adverſaries in, an unſound Senſe;
" and that he had adopted ſome Hypotheſes, different from
" what are commonly uſed among orthodox Divines, that
" are not evidently founded in Scripture, and tend to attri-
" bute too much to natural Reaſon and the Power of cor-
" rupt Nature; which undue Advancement of Reaſon and
" Nature is always to the Diſparagement of Revelation and
" efficacious free Grace: Therefore they prohibite and diſ-
" charge the ſaid Mr. *Simſon* to uſe ſuch Expreſſions, or to
" teach, preach, or otherwiſe vent ſuch Opinions, Propo-
" ſitions or Hypotheſes as aforeſaid." This extenſive Le-
nity, or rather ſinful Remiſneſs and Slackneſs, in not inflic-
ting due Cenſure upon one who had given ſuch evident Diſ-
coveries of his corrupt and erroneous Principles, and whom
it was unſafe to truſt any more with the Education of Youth
for the holy Miniſtry, encouraged him to go on in venting
and teaching his pernicious Errors, till at length, in a Way
of righteous Judgment from the Lord on this ſinful and
lukewarm Church, he is ſo far left of God, as to attack and
impugn the *Supreme Deity* of the *Great God our Saviour*. And
tho' it was found clearly proven by the ſeveral Aſſemblies
who had this Proceſs under their Conſideration, That he
had vented and taught the above-mentioned Propoſitions,
whereby he attempted to *diveſt the Son of God* of his true and
ſupreme Deity, and thereby blaſphem'd that *Name which is
above every Name*; yet the Concern of this Church for this
*Foundation-truth* did riſe no higher than a bare *Suſpenſion* of
the *Blaſphemer* from Teaching and Preaching, and the Exer-
ciſe of any Eccleſiaſtical Power or Function, leaving the
Door open to another Aſſembly to relax him from the ſaid
Sentence. In like Manner, during the Dependence of the
foreſaid Proceſs, the *Committee* of Aſſembly found it clearly
proven that he had contraveen'd the Injunction of Aſſembly
1717, in venting the dangerous Errors which they had diſ-
charged him to teach; yet the *Aſſembly* 1729 concluded the
Proceſs againſt him, without taking any Notice of theſe groſs
Errors. And tho' there is juſt Ground to fear that too many
are tainted with them, whereby the Purity of Doctrine is
in the greateſt Danger; yet no Regard is had to theſe
Things, but all is paſs'd over by our Aſſemblies ſince that
Time with a profound Silence: Except what was done by the
Aſſembly 1736 in their *Act concerning Preaching*, wherein ſe-
veral weighty and important Truths are aſſerted, and ſeve-

ral neceſſary and ſeaſonable Directions are given both to Miniſters and Preachers; yet the many groſs and dangerous Errors, vented and taught by Mr. *Simſon*, are never particularly condemn'd, neither is there any plain and faithful Warning emitted againſt them. Alſo the foreſaid Aſſembly, in diſmiſſing Mr. *Campbell*'s Affair by an After-act in the Manner that is already obſerved, have ſo far enervate and weakned their own Act about Preaching, that the good Effects thereof, which otherwiſe might been hop'd for, cannot be now expected.

The above Omiſſion of our *General Aſſemblies* concerning Doctrine muſt be reckoned the more culpable, in regard they have been frequently addreſſed by Repreſentations and Inſtructions from Synods and Presbyteries, and alſo from Miniſters and Elders and People through the Land, repreſenting the Neceſſity of a particular Condemnation of the ſeveral dangerous Errors and Blaſphemies vented by Mr. *Simſon*, and that a ſolemn Warning might be emitted, diſcovering the evil and dangerous Tendency of the ſame; yet nothing of this Kind is done. And tho' it be a Debt which one Generation owes to another, to tranſmit the Truths of God in their Purity to Poſterity, and to deliver off their Hand to the riſing Generation, theſe Truths that are particularly aſſaulted and oppoſed, with ſome more peculiar and ſolemn Teſtimony unto them; yet injured Truth continues to ly wounded and bleeding in our Streets, without Juſtice done her by the Church-repreſentative, to whom it belongs in a ſpecial Manner to publiſh and declare, to uphold and defend all the Truths of God delivered in his Word, againſt open and avowed Enemies, or ſecret Underminers of the ſame: And therefore the above ſinful Omiſſion muſt needs be reckoned an Injury done to Truth, an Injuſtice done to our Poſterity, and of a very dangerous Tendency towards the hardning of ſuch as may be tainted with the above Errors, as well as opening a Door for the ſpreading of this corrupt Leaven among others.

Beſides the above-mentioned pernicious *Errors*, which like a Flood have overſpread this Church, particularly ſince our Deliverance from the late unnatural and wicked *Rebellion*, and which were never the Sin nor Trial of the Church of *Scotland* in any of our former Periods of Apoſtaſy and Defection; our Declinings and Backſlidings have increaſed ſince that Time, by the ſeveral dangerous Thruſts and Wounds we have given with our own Hands to our Presbyterian Church Government and Diſcipline, whereby our Ruin and

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Deſtruction, if Mercy prevent not, is like to proceed from ourſelves; of which the following particular Inſtances are offered:

1. No due Caution and Care has been taken in *licenſing* young Men as *Probationers* for the holy Miniſtry, nor a ſuitable Regard had to the Qualifications, required in the Scriptures and Acts of our General Aſſemblies, of ſuch as are to be employed in preaching the Goſpel. Hence it is come to paſs, that many have been licenſed, who, by their general and looſe *Harangues* in the Pulpit, diſcover their Ignorance of Chriſt and him crucified, and their Eſtrangement from the Power of Godlineſs, while there is as little of Chriſt to be found in their Sermons as in the Syſtems of Heathen Morals.

2. The *corrupt* and *undue Entry* of many into the holy Miniſtry, is another of the publick Sins and epidemick Evils of the preſent Time: The *Acceptance of Preſentations* has become faſhionable for ſeveral Years bypaſt; and, inſtead of giving a *Checque* to this corrupt Courſe and Practice, the Judicatories of the Church have ſo far encouraged the ſame, that the Settlement of *Preſentees* has been appointed, when almoſt the whole Pariſh was *diſſenting* and *reclaiming*; contrary to the Word of God, and the laudible Acts and Conſtitutions of this Church founded thereon; yea, Settlements have been appointed in a very arbitrary Manner over diſſenting Congregations, even when there was no Preſentation in the Caſe: And when *Presbyteries* concerned have refuſed to proceed to ſuch violent Settlements, *Committees* have been appointed by the *Commiſſion*, and inveſted with a Presbyterial Power to try and ordain Men to the holy Miniſtry. And likewiſe many Congregations through the Land are ſtill groaning under the Weight of ſuch arbitrary and violent Intruſions; and neither the *Intruded*, nor ſuch as have had an active Hand in the Intruſion, give any Evidence to this Day of their Repentance and Sorrow for the Violence they have done to the Flock and Heritage of God, who are thereby ſcattered and broken.

3. The *Conduct* of the *General Aſſemblies* of the Church has not been *equal* and *impartial* in Matters of Doctrine; as for Inſtance, in the Caſe of Mr. *John Simſon*: The Proceſſes carried on againſt him were kept ſeveral Years in Dependence before the Judicatories; and particularly the laſt Proceſs, which concerned his impugning the *Supreme Deity of the Son of God*, was tranſmitted to the ſeveral Presbyteries of this Church by the Aſſembly 1728, that their Judgment

might be reported to the enſuing Aſſembly about the *Cenſure* that was due to the ſaid Mr. *Simſon*, tho' the Evidence was ſo clear, that the Diſcipline of the Church ſhould have been *ſummarily* exerciſed upon him. But the General Aſſembly 1720 *condemned* a Bundle of Propoſitions containing *important Matters of Doctrine*, when the Affair had been under the Conſideration *only* of *two* different Meetings of that Aſſembly, and a Committee of the whole Houſe. This very *ſudden Step* of the ſaid Aſſembly occaſioned a *Repreſentation* to be given in to the Aſſembly 1721 by ſeveral Miniſters of this Church, bearing, That it appear'd to them, that many Goſpel-truths were wounded by the foreſaid *condemnatory* Act and Sentence; and the Aſſembly 1722 ſaw themſelves obliged to *explain* and declare their Minds at Length concerning theſe important Doctrines then upon the Field, in the Terms and Expreſſions uſed in our Confeſſion of Faith and Catechiſms: But ſtill a *Wound* was given to Truth by the Act of the foreſaid Aſſembly 1720 relating to Doctrine; particularly by their *condemning* as *erroneous* the two following Propoſitions, *That, as the Law is the Covenant of Works, Believers are wholly and altogether ſet free from it*; and, *That Believers are ſet free both from the commanding and condemning Power of the Covenant of Works.* Tho' both theſe Propoſitions are evident from the Word of God, and expreſly contained in our *Confeſſion* of Faith, Chap. 7. § 19. and *Larg. Cat.* Queſt. 91. yet the ſaid Aſſembly thought fit *ſummarily* to *condemn* them. As this ſudden and precipitant Stroke at that ſpiritual Freedom and Liberty, wherewith the Son of God hath made his People free, could not but be affecting to many Miniſters and Chriſtians thro' the Land, as well as to the foreſaid Miniſters; ſo the Aſſembly 1722 found themſelves obliged to declare, "That it is a "precious Goſpel-truth, That Believers are free from the "Law as it is a Covenant of Works." Yet it is Matter of Regrete, that the *Credit* of Acts of Aſſembly is ſo much ſtood upon, that the Aſſembly 1722 did not *repeal* that Act and Deed of the Aſſembly 1720, whereby what they *themſelves* own'd to be a *precious Truth* is in expreſs Terms *condemned*.

4. Several *arbitrary Acts* and *Deciſions* have been framed and paſſed by the General Aſſemblies of this Church, whereby the Government of the Houſe of God has been undermined, and the Diſcipline ſinfully perverted; ſuch as the *Act of Aſſembly* 1732, concerning the Planting of vacant Churches, which lodges the deciſive Power of electing Miniſters in a conjunct Meeting of Elders and Heritors, no o-

ther

ther Qualification being required of the ſaid Heritors but their being *Proteſtants*, however much diſaffected to the Government both in Church and State. Again, the Aſſembly 1733 rebuked and admoniſhed Mr. *Erskine* at their *Bar*, for impugning ſeveral Acts of Aſſemblies and Proceedings of Church-judicatories in his Sermon at the Opening of the Synod of *Perth* and *Stirling*, that is, for teſtifying againſt the Act of Aſſembly 1732, and other violent Proceedings of Judicatories at that Time. And when *he*, with other *three Miniſters*, *proteſted* againſt the ſaid Sentence for their own juſt and neceſſary Exoneration, high Cenſures were threatned, and actually inflicted upon them, becauſe they had not Freedom to retract their Proteſtation, and profeſs their Sorrow for the ſame, as required by the ſaid Aſſembly; whereby *two ſinful and unwarrantable Terms* of Miniſterial Communion were impoſed: *Firſt, That no Miniſter of this Church ſhould teſtify from the Pulpit againſt Acts of Aſſembly and Proceedings of Church-judicatories, even tho' they were ſuch as had a direct Tendency to undermine our Conſtitution.* Secondly, *That no Miniſter or Member of this Church ſhould* PROTEST *for their own Exoneration againſt Acts, Sentences or Deciſions of the Supreme Judicatory, even tho' they ſhould nearly affect the publick Cauſe of God, and reſtrain Miniſterial Freedom and Faithfulneſs* (as was the preſent Caſe) *in teſtifying againſt the Sins and Defections of a backſliding Church.* Further, the ſaid Aſſembly, by another *Act* diſcharging the Miniſters of the *Presbytery* of *Dunfermline*, under Pain of the higheſt Cenſure, to admit any of the Pariſh of *Kinroſs* to Sealing Ordinances, without the Permiſſion of the preſent *Incumbent* who was intruded upon them, impoſed *another ſinful Term* of Miniſterial Communion upon the Miniſters of this Church; whereby *they are bound up from diſpenſing Sealing Ordinances, under Pain of the higheſt Cenſure, to ſuch of the Lord's People as have not Freedom to ſubmit to the Miniſtry of Intruders*: And thereby likewiſe impoſed a new and unwarrantable *Term* of *Chriſtian Communion*, when all ſuch as cannot own *Intruders* to be their lawful Paſtors, are *actually excommunicated* from Sealing Ordinances; which is a plain Homologating of a Piece of Tyranny which was exerciſed in the former *perſecuting Period*, this being one of the Grounds of Peoples withdrawing from *Prelatick Incumbents*, that they were intruded upon them without their Call or Conſent.

5. Tho' the Aſſembly 1734 did repeal the Act of Aſſembly 1732 anent the Settlement of Miniſters, yet the ſaid Act

was

was not condemned as contrary to the Word of God, and the Conſtitutions of this Church contained in her Books of Diſcipline, and Acts of former Aſſemblies; particularly Act of Aſſembly at *Glaſgow* 1638, *diſcharging any Perſon to be intruded in any Office of the Kirk, contrary to the Will of the Congregation to which they are appointed.* And tho' ſome Stop was put by the foreſaid Aſſembly to the violent Meaſures and Proceedings of ſome former Aſſemblies and their Commiſſions; yet the *Act of Aſſembly* 1733, *reſtraining Miniſterial Freedom and Faithfulneſs*, and *cenſuring* the Miniſters and Members of this Church for *proteſting* for their own Exoneration againſt ſuch *Deciſions* of the *General Aſſembly* as are prejudicial to the Cauſe and Intereſt of Chriſt in this Land, *ſtands to this Day unrepealed*; as alſo, the *Act* of the ſame *Aſſembly* with Reference to the *Preſbytery* of *Dunfermline*, *excommunicating* both Miniſters and Members of this Church, in caſe they do not either concur with, or ſubmit to the Miniſtry of Intruders. Nor is it any Apology for a ſinful Act or Deciſion, whereby a Church is involved in the Guilt of tranſgreſſing the Ordinances and Inſtitutions of the Lord, that there is a *Connivance* at the contrary Practice.

6. All the above-mentioned Steps of Defection and Apoſtaſy are followed with many evident Signs and Cauſes of the Lord's Departure; ſuch as abounding Profanity, Impiety, and the vileſt Immoralities of all Sorts, wherewith *the Land is greatly polluted*: The profane Diverſions of the *Stage*, together with Night *Aſſemblies* and *Balls*, theſe ſinful Occaſions of Wantonneſs and Prodigality, are encouraged and countenanced in the moſt conſiderable Cities of the Nation. Likewiſe an *idolatrous Picture* of our Lord and Saviour Jeſus Chriſt was well received in ſome remarkable Places of the Land: And tho' Popiſh Errors and Deluſions abound more and more, and the abominable Idolatry of the *Maſs* is openly frequented in many Corners of this Land, yet no proper nor effectual Remedies are applied againſt this growing Evil; and particularly, Church-diſcipline is not duly exerciſed againſt Papiſts, according to former laudible Acts and Conſtitutions of his Church: And of late the *penal Statutes* againſt *Witches* have been repeal'd, contrary to the expreſs Letter of the Law of God, *Exod.* 22. 18. *Thou ſhalt not ſuffer a Witch to live.* Deut. 18. 10, 11, 12. *There ſhall not be found among you any One that maketh his Son or his Daughter to paſs through the Fire, or that uſeth Divination, or an Obſerver of Times, or an Inchanter, or a Charmer, or a Conſulter with familiar Spirits, or a Wizard, or a Necromancer,*

cer. *For all that do these are an Abomination to the Lord: And because of these Abominations, the Lord thy God doth drive them out from before thee.* Also the common Impressions of God are in a great Measure worn off the Spirits of Men; the Power of Religion is daily decaying thro' the Land; the very Form of it is despised by many, and rested upon by others, which is occasioned by the general Contempt of the Gospel, and neglecting the *great Salvation* brought near therein to Sinners of all Sorts: Upon which account the Lord is provoked to withdraw in a great Measure from his own Ordinances, and to restrain the gracious Influences of his Holy Spirit; whereby Multitudes, under the Means of Grace, are lying scattered *like dry Bones about the Grave's Mouth:* A sad Evidence of the Departure of a Spirit of Prayer and Mourning for our own Sins, and the *Abominations that are done in the Midst of us*; especially when it is considered, that a dreadful Spirit of Security, Deadness and Indifferency prevails among all Ranks of Persons, notwithstanding of the many evident Symptoms of the Lord's Anger and Displeasure gone forth against us. Our *Nobility* and *Barons*, who have sometimes appeared with an Heroick Zeal and Resolution for maintaining and advancing a Work of Reformation, have generally *burst the Lord's Bonds asunder*, and *have cast his Cords from them*, insomuch that the very Form of Family-worship is either despised or neglected by the most Part of them. Our *Burgesses* and *Commons*, who have made a zealous Profession of the Truths of the Gospel, for the most Part *know not the Way of the Lord, nor the Judgments of their God.* The *Ministers* in the House of God, who have sometimes set the *Trumpet* to their Mouth, and *shown to the House of* Jacob *their Sin* and their Transgression, are under a more than ordinary Restraint of the Spirit of God; and he that speaks against the Evils of this degenerate Day, *makes himself a Prey.* Every one of us, in many, if not in all the above particular Instances, are some Way or other deeply involved in the Provocation; The Sun is gone down upon us, *We do not behold our Signs, and there is not a Prophet, nor any that knows the Time how long.* It may be mentioned with Regrete, that, in the two several *Acts* for *National Fasting*, appointed by the late *Commissions*, there is no particular Searching into the Grounds and Causes of the Lord's Indignation and Controversy against this Church and Land, in former and present Times: There is no Mention made of the ruining Acts and Constitutions above-named, nor of the sinful Silence of Judicatories,

tories, in omitting a faithful Teſtimony againſt the growing and ſpreading Errors of the Times; nor of the Injuries done to the Heritage and Flock of God, by the violent Intruſions that have been made upon them, which have raiſed a Cry of Violence and Oppreſſion from all Corners of the Land; a Cry is gone up to Heaven, even to his Ears who hath ſaid, *For the Oppreſſion of the Poor, for the Sighing of the Needy, now will I ariſe, I will ſet him in Safety from him that puffeth at him.* When the Sins of the *preſent Times* are not particularly mourned over, it cannot be expected that there will be any faithful Enquiry into, or Acknowledgment of, the Defections and Backſlidings of *former Periods*; for which we have juſt Ground to apprehend, that the Lord may purſue a Quarrel and Controverſy againſt *ſinful, Goſpel-deſpiſing* and *Covenant-breaking Scotland:* Yea, inſtead of acknowledging the Sins and Defections of the preſent Times, theſe who have had an active Hand in them, continue to juſtify their Abominations, and, by the whole of their Conduct and Behaviour, declare, That they only want an Opportunity to re-act the ſame Scene of Oppreſſion and Tyranny, and to complete what they had begun, and in a great Meaſure carried on, even the Ruin of any Remains of a Covenanted Reformation among us: Yea, ſuch of the Miniſtry as are weighted and grieved with the above and the like Backſlidings and Declinings, have not that Courage and Reſolution to appear in the preſent Judicatories, which the Providences and Circumſtances of the Day and Time call for. Hence, notwithſtanding of the Stop that was put to former violent Proceedings by the Aſſembly 1734, yet, inſtead of carrying on Reformation, a viſible Fainting and Declining ſeems to take Place in the preſent Judicatories of the Church, of which many Inſtances might be given; ſuch as their proceeding no further than the Sentence of the *Leſſer Excommunication* againſt one Mr. *Nimmo* Student in Divinity, who, in *March* 1735, in a publick Diſcourſe in the *Divinity-Hall* of *Edinburgh*, made an inſolent and blaſphemous Attack upon the whole of Divine Revelation, when no leſs Cenſure than that of the *Higher Excommunication*, ſummarily pronounced, could have been juſtly reckoned a ſufficient Teſtimony againſt ſuch bold and daring Wickedneſs, which, in all its Circumſtances, had never its Parallel in this Land. Likewiſe the Aſſembly that met foreſaid Year, appointed a Call to be moderate for the *Preſentee* to the Pariſh of *Curriddon*, excluſive of any other. And the *Synod of Perth and Stirling*, upon the Remit of the Affair

fair made by the ſame Aſſembly unto them, concerning the *Inrolment* of the *Intruder* into the Pariſh of *Muckhart*, inſtead of cenſuring him for his ſcandalous Intruſion, have taken him into their Boſom, and given him the Right-hand of Fellowſhip, *by inrolling him as one of their Number*, tho' he was never inrolled by the *Presbytery*, who have the more immediate Inſpection of that Pariſh, and tho' they reclaimed againſt the Inrolment, and ſeverals of them diſſented from that Deed of the Synod. And tho' the Aſſembly 1736 in their 14th Act declare, "That it is, and has been "ſince the Reformation, the Principle of this Church, "that no Miniſter ſhall be intruded into any Pariſh con-"trary to the Will of the Congregation;" Yet, in Contradiction thereunto, they themſelves appointed the Presbytery of *Stirling* to proceed to the Settlement of a Preſentee to the Pariſh of *Denny*, tho' the whole Elders and the Body of the People are diſſenting and reclaiming; and likewiſe they appointed the Synod and Presbytery of *Dumfries* to *inroll* the Intruder into the Pariſh of *Troqueir*, "as a Mem-"ber of the reſpective Judicatories, to ſupport him in his "Miniſtry, and to endeavour to bring the People of that "Pariſh to ſubmit to it." Theſe are ſad Evidences, that, inſtead of being duly affected with our Backſliding and Defection, we *ſigh and go backward*, yea, *we refuſe to return.*

The above-mentioned Particulars are ſome Inſtances of tha gradual Declinings and Backſlidings of this Church and Land (beſides the doctrinal Errors already condemned) moſt of which have taken Place betwixt the late *unnatural Rebellion* and this preſent Time, and which this Presbytery judge it their Duty to teſtify againſt: *Therefore, and for all the Reaſons and Grounds above particularly condeſcended upon, they did, and hereby do,* condemn, *as contrary to the Word of God and the Covenanted Principles of this Church, all and every one of the Steps of Defection above-narrated; and they did, and hereby do, declare, That they are amongſt the Cauſes and Grounds of the Lord's righteous Quarrel and Controverſy with this whole Church and Land, for which all Ranks of Perſons have Reaſon to humble themſelves before a righteous and holy God.*

But, in regard it is neceſſary for the Maintenance and Vindication of Truth, not only to *condemn* the particular Steps of Declining and Backſliding which a Church and Land may be guilty of; but alſo to publiſh, declare and *aſſert* the *Truths* which are controverted, oppoſed or aſſaulted, whether they concern the Doctrine, Worſhip, Government or Diſcipline of the Houſe of God; and particularly,

conſidering the bold Attempts that have been made upon the whole *Doctrine* of this Church, contained in the holy Scriptures and her Confeſſion of Faith founded thereupon, by the foreſaid Mr. *Simſon* and Mr. *Campbell*, and by the foreſaid *Print*, intituled, *The Aſſembly's Catechiſm reviſed*: Therefore the Miniſters aſſociate in Presbytery do judge it a Duty neceſſarily incumbent on them, in the *Situation* wherein adorable Providence has placed them as a *Judicatory*, and *as now met in Presbytery*, and *conſtitute* in the Name and Authority of the Lord Jeſus Chriſt, the alone Head of his Church, *judicially* to *acknowledge*, *declare and aſſert* the Doctrine, Worſhip, Government and Diſcipline of this Church, in *Oppoſition* to the ſeveral Steps of Defection and Deviation therefrom.

Likeas, the *Presbytery did*, and *hereby do*, *acknowledge*, *declare and aſſert*, That the Light of Nature and the Works of Creation and Providence, without the Aid of Tradition or Revelation, ſhew *that there is a God*, who hath Lordſhip and Sovereignty over all: As alſo, That thereby his Wiſdom, Power and Goodneſs are ſo far manifeſted, that all Men are left inexcuſable; according to the Doctrine held forth from the Word of God in our Confeſſion of Faith, Chap. 1. § 1. Chap. 21. § 1. And they hereby *reject* and *condemn* all contrary Principles and Tenets that are maintained by Mr. *Campbell*, the *Socinians* and others.

In like Manner, they acknowledge, declare and aſſert, That the Word of God, contained in the Scriptures of the Old and New Teſtament, is not only a *ſufficient* Rule, or the *principal* Rule, but that it is the *only* Rule to direct us, how we ought to glorify God, and enjoy him; and that "The Authority of the holy Scripture, for which it ought "to be believed and obeyed, dependeth not upon the Te"ſtimony of any Man or Church, but wholly upon God "(who is Truth itſelf) the Author thereof; and therefore "it is to be received, becauſe it is the Word of God." And that "The ſupreme Judge, by which all Controver"ſies of Religion are to be determined, and all Decrees of "Councils, Opinions of ancient Writers, Doctrines of Men "and private Spirits are to be examined, and in whoſe "Sentence we are to reſt, can be no other but the Holy "Spirit ſpeaking in the Scripture;" according to *Confeſſ.* Chap. 1. § 4, 10. and the *Anſwer* to the third Queſtion in the *Larger*, and the ſecond Queſtion in the *Shorter Catechiſm* with the Scriptures cited: And they hereby *reject* and *condemn*

*demn* all Deiſtical, *Socinian* and Popiſh Errors, contrary to, or inconſiſtent herewith.

Likewiſe, they hereby acknowledge, declare and *aſſert*, That the Lord Jeſus Chriſt, the eternal Son of God by ineffable, incomprehenſible and neceſſary Generation, is JEHOVAH, the Moſt high God, Self-exiſtent and Independent; and that he is Neceſſarily Exiſtent; and that the Terms, Neceſſary Exiſtence, Supreme Deity, and the Title of the Only true God, *cannot* be taken in a Senſe that includes the perſonal Property of the Father, but belong to the *Son* and *Holy Ghoſt* equally with the *Father*; and that the Three Perſons of the adorable Trinity are *numerically One* in Subſtance or Eſſence, equal in Power and in Glory; according to the Doctrine held forth from the Word of God in our *Confeſſ.* Chap. 2. § 3. and the Anſwer to the *Queſtion* in the Larger and Shorter Catechiſm, *How many Perſons are there in the Godhead?* and the *Anſwer* to the Queſtion in the Larger Catechiſm, *How doth it appear that the Son and the Holy Ghoſt are God equal with the Father?* And they hereby reject and *condemn* all contrary Principles vented by Mr. *Simſon*, and all other *Arian*, *Socinian* and *Sabellian* Tenets contrary to the above Doctrine, or inconſiſtent therewith.

Alſo, they acknowledge, declare and aſſert, That God has, from all Eternity, by the moſt wiſe and holy Counſel of his own Will, freely and unchangeably decreed and ordained whatever comes to paſs in Time; and particularly, that he hath predeſtinated ſome of Mankind unto eternal Life before the Foundation of the World was laid, and according to his eternal and immutable Purpoſe, and the Counſel and good Pleaſure of his own Will *allenarly*; and that they who are thus predeſtinated, are choſen unto everlaſting Glory out of his mere free Grace and Love, without any Foreſight of Faith, good Works, or Perſeverance in either of them, or any other Thing in them, as Conditions, or Cauſes moving him thereto, and all to the Praiſe of his glorious Grace; according to the Doctrine held forth from the Scriptures, *Confeſſ.* Chap. 3. § 1, 5. And they hereby reject and condemn all contrary Principles contained in the *Aſſembly's Catechiſm reviſed*, and all other *Pelagian* and *Arminian* Errors inconſiſtent herewith.

Likewiſe, they declare, acknowledge and *aſſert*, That, when God created Man, he entred into a Covenant with him, wherein Life was promiſed upon Condition of his perfect and perſonal Obedience; and that in this Covenant (commonly called the Covenant of Works) the *firſt Adam* ſtood

in the Capacity of a *Publick Covenant-head and Repreſentative* unto all his Poſterity; and that, by Reaſon of his Breach of this Covenant, all Mankind deſcending from him by ordinary Generation, ſinned in him their Head and Repreſentative, and fell with him in his firſt Tranſgreſſion; and that his Sin is *truly* and *juſtly* imputed to them every one; and that, upon account of this Sin imputed, all Infants deſcending from *Adam* by ordinary Generation, *want* that original Righteouſneſs wherewith *Adam* was created, and are *by Nature Children of Wrath*; according to *Confeſſ.* Chap. 6. § 3, 4, 6. Chap. 7. § 2. and *Larg. Cat.* Q. 20, 22, 25, and 27. *Short. Cat.* Q. 12, 16. and the Scriptures cited. And they hereby reject and condemn all contrary Tenets maintained by Mr. *Simſon*, and the *Reviſer* of the Aſſembly's *Catechiſm*, and all other Principles contrary to, or inconſiſtent herewith.

Likewiſe, they acknowledge, declare and aſſert, That Man, by his Fall into a State of Sin, is wholly dead in Treſpaſſes and Sins, and hath wholly loſt all Ability of Will to any ſpiritual Good accompanying Salvation; and that Man in a natural State being Enmity againſt God, and averſe from all ſpiritual Good, is not able by his own Strength to convert himſelf, or prepare himſelf thereto; and conſequently, that there is no neceſſary nor certain *Connection*, either in the Nature of Things, or by any Divine Promiſe, between the *morally ſerious Endeavours* of Man in a natural State, and the obtaining ſpecial or ſaving Grace; according to the Doctrine held forth from the Scriptures, *Confeſſ.* Chap. 9. § 3. Chap. 10. Sect. 2, 3. And they hereby reject and condemn all oppoſite Principles maintained by Mr. *Simſon*, and all *Arminian* Errors inconſiſtent herewith. Notwithſtanding they *aſſert*, That it is the Duty of all, and every one, to give diligent Attendance upon the Ordinances of Divine Inſtitution and Appointment, particularly the *Reading* and *Hearing* of the Word and Prayer, theſe being the ordinary Means by which converting and quickning Grace is communicated to ſuch as are dead in Treſpaſſes and Sins; according to *Larg. Cat.* Q. 153, 154. and *Short. Cat.* Q. 85, and 88.

Alſo, they acknowledge, declare and aſſert, That the *Light of Nature* is not ſufficient to give that Knowledge of God and of his Will, which is neceſſary to Salvation; and therefore they who do not profeſs the Chriſtian Religion cannot be ſaved, be they never ſo diligent to frame their Lives according to the Light of Nature, and the Law of that Religion

ligion they do profeſs; according to *Con.* Chap. 1. § 1. & Chap. 10. § 4. *Larg. Cat.* Queſt. 60. And they condemn all *Socinian* or other Tenets inconſiſtent therewith in the foreſaid *Catechiſm reviſed*; and particularly Mr. *Simſon*'s erroneous Doctrine concerning an obſcure Revelation and Offer of Grace made to all without the Church; and Mr. *Campbell*'s erroneous Opinion, That the Laws of Nature are in themſelves a certain and ſufficient Rule to direct rational Minds to Happineſs, and that our obſerving of theſe Laws is the great Mean and Inſtrument of our real and laſting Felicity.

Further, they acknowledge, declare and aſſert, That the ſecond Perſon of the adorable Trinity did, in the Fulneſs of Time, aſſume the Human Nature into a perſonal Union with his Divine; That he took to him a true Body and a reaſonable Soul, being conceived by the Power of the Holy Ghoſt in the Womb of the Virgin *Mary*, and born of her, yet without Sin; and that he is *very God and very Man*, in two diſtinct Natures and one Perſon for ever; according to *Con.* Chap. 8. § 2. and the Scriptures cited. And they hereby reject and condemn all *Neſtorian* and *Sabellian* Principles and Tenets, contrary to, or inconſiſtent herewith, whether vented in the foreſaid *Catechiſm reviſed*, or other erroneous Treatiſes of that Kind.

Further, they acknowledge, declare and aſſert, That the Eternal Son of God, who was *made manifeſt in the Fleſh*, did in our Nature, as the *ſecond Adam*, the publick Head and Repreſentative of Elect Sinners, and the undertaking Surety for them, yield a perfect Obedience to the Law as a Covenant of Works, in the Room and Stead of Elect Sinners; and that, in their Room and Stead alone, he bore the whole of that Puniſhment threatned in the Law, and incurred by the Breach of it; and that, in his Sufferings unto Death, he ſubſtitute himſelf in the Room of Sinners, and endured that Curſe, bore that Wrath, and died that Death, which is the Wages and juſt Deſert of every Sin, and which the Sinner himſelf ſhould have undergone; and that the Sufferings of the Son of God in our Nature, were a true, proper and expiatory Sacrifice, and a proper, real and complete Satisfaction unto the Juſtice of God for Sin; according to *Con.* Chap. 8. § 1, 4, 5. & Chap. 11. § 3. *Larg. Cat.* Queſt. 71. and the Scriptures cited. And they hereby reject and condemn all oppoſite Principles held forth in the foreſaid *Catechiſm*, and all other *Arminian* and *Baxterian* Tenets, contrary to, or inconſiſtent herewith.

Alſo,

Alſo, they declare, acknowledge and aſſert, That the Obedience of Chriſt in his Life, and his Sufferings unto Death, commonly called his *Active* and *Paſſive* Obedience, is that perfect and complete Righteouſneſs, on the Account of which alone a Sinner is juſtified in the Sight of God; and that it is upon the Account of this Righteouſneſs imputed, that Sin is pardoned, and that the Perſons of any are accepted as righteous in the Sight of God; and that this Righteouſneſs imputed, is the only Foundation and Ground of a Sinner's Right and Title unto eternal Life: And altho' the Grace of Faith be the Inſtrument whereby we receive and apply Chriſt and his Righteouſneſs, yet neither Faith, Goſpel-repentance, nor our ſincere Obedience, either all of them together, or any of them ſeparately, are our juſtifying Righteouſneſs in the Sight of God, or the Ground of our Acceptance, or of our Right and Title unto eternal Life; according to *Conf.* Chap. 11. § 1. *Larg. Cat.* Queſt. 73. and the Scriptures cited. And they hereby reject and condemn all oppoſite Principles contained in the foreſaid *Catechiſm*, and all other *Popiſh*, *Arminian* or *Baxterian* Tenets, contrary to, or inconſiſtent herewith.

Alſo, they acknowledge, declare and aſſert, That any Want of Conformity to the righteous and holy Law of God, is a Sin, as well as all actual and voluntary Tranſgreſſions of the Law, *Conf.* Chap. 6. § 4, 6. *Larg. Cat.* Queſt. 24. *Short. Cat.* Queſt. 14. And that every Sin doth in its own Nature deſerve the Wrath and Curſe of God, both in this Life and that which is to come; according to *Conf.* Chap. 15. § 4. and *Larg. Cat.* Queſt. 152. And conſequently, that the original Corruption and Depravation of our Nature is a damnable Sin, *Conf.* Chap. 6. § 6. and that Sinning and Suffering will be the Miſery of the Damn'd in Hell thro' Eternity. And they hereby reject and condemn all contrary Principles, contained either in the foreſaid *Catechiſm revis'd*, or maintained and defended by Mr. *Simſon*, and all other contrary *Pelagian* and *Arminian* Tenets whatſoever.

Likewiſe, they acknowledge, declare and aſſert, That the *ſupreme* and *only* Standard, Meaſure and Rule of all virtuous and religious Actions, is the righteous and holy Will and Law of God, and not our own Self-intereſt and Pleaſure; according to the Doctrine held forth from the Word, *Conf.* Chap. 1. § 2. *Larg. Cat.* Queſt. 3. *Short. Cat.* Queſt. 2. And they hereby *reject* and *condemn* all contrary Principles and Tenets maintained by Mr. *Campbell* and others.

Alſo, they hereby acknowledge, declare and aſſert, That altho

altho' all that believe in Jesus are delivered from the Moral Law as a Covenant of Works, so as thereby they are neither justified nor condemned; yet they are under perpetual and indissolvable Obligations to conform themselves to the Moral Law as a Rule of their Obedience, not only because of Blessings and Benefits which they have received, but from the Authority of God as he is JEHOVAH, the Great Lawgiver, whose Perfections are infinitely Glorious and Excellent, and whose Dominion is over all; according to *Conf.* Chap. 19. § 5, 6. And they hereby reject and condemn all contrary Principles held forth in the foresaid *Catechism*, and all other *Antinomian* Principles and Tenets inconsistent herewith.

Further, they acknowledge, declare and assert, That God hath all Life, Glory, Goodness and Blessedness in and of himself, and is alone in and unto himself All-sufficient; not standing in any Need of Creatures which he hath made, nor deriving any Glory from them, but only manifesting his own Glory, in, by, unto, and upon them: And that he hath most sovereign Dominion over them, to do by them, for them, or upon them, whatsoever himself pleaseth: And that any Rewards that he has promised to any of his Creatures, are free and voluntary; and that, in all their Obedience, Worship and Service, they can neither profit him, nor be any Way advantagious unto him; according to the Doctrine held forth from the Word of God, *Confes.* Chap. 2. Sect. 2. Chap. 7. Sect. 1. And they hereby *reject* and *condemn* all contrary Principles and Tenets maintained by Mr. *Campbell* and others.

In like Manner, they hereby acknowledge, declare and assert, That the principal and leading Motive and Spring of true Love to God, or of acceptable Obedience and Service unto him, is not our own *Self-interest*, or our own Happiness and Felicity, tho' the same is by Divine Condescension inseparably connected therewith; but that the leading Motive of all true Love to God, is the supereminent and glorious Perfections and Excellencies of his Nature, as they shine forth and are manifested in the Person of him who is IMMANUEL, *God with us*; and that all who truly love God, do love him chiefly for *himself*: As also, That all acceptable Obedience and Service unto him is primarily and chiefly influenced from a Regard unto the Authority of God in Christ expressed in his holy Law, and proceeds from a Principle of Faith in our Lord Jesus Christ: And that the principal and chief End of all such Obedience is, that God may be honoured and glorified in our Bodies and

Spirits

Spirits which are his; and conſequently, all that Obedience and Service to God, that is principally influenced, and primarily ſprings from *One's Self-Intereſt*, Advantage or Applauſe, or from Fear of Puniſhment, or the Hope of a Reward, is *legal*, *mercenary*, and *ſervile*, and moves in no higher Sphere than what Men in a natural State may attain unto; according to the Doctrine held forth from the Scriptures, *Confeſ.* Chap. 16. Sect. 2, 7. *Larg.* and *Short. Cat.* Q. 1. And they hereby reject and condemn all contrary Errors maintained by Mr. *Simſon* and Mr. *Campbell*, as having a direct Tendency to make all our Acts of Obedience and Worſhip *ſervile* and *mercenary*, and ſo to deſtroy and overturn the ſpecifick Difference that is between *Common* and *Saving Grace*, or between the Obedience of the temporary and the Obedience of the ſound Believer, and to eſtabliſh only a *gradual* Difference between Common Grace in the one, and Saving Grace in the other; which is a groſs Error of Mr. *Baxter*, and of the *Arminians* and others.

In like Manner, they acknowledge, declare and aſſert, That all ſuch as have ſaving Faith, believe in the Lord Jeſus, as *the Chriſt*, the Son of God; and that the *Apoſtles* and *Diſciples* of our Lord, in the Days of his Humiliation, did acknowledge, believe in, and worſhip their Lord and Maſter, as the true promiſed *Meſſiah*, the Son of the living God, the *only Begotten of the Father*, and expected from him ſpiritual and eternal Life and Salvation; and that all who truly believe in the Lord Jeſus, can neither *totally* nor *finally* fall away from a State of Grace; and that the Faith of the Apoſtles and Diſciples of our Lord did not fail in the Interval of Time between his Death and Reſurrection; and therefore, whatever Clouds and Doubts they were under, they were never ſo far left as to conclude, that their Lord and Maſter was a *downright Deceiver* and *Impoſtor*: According to *Con.* Chap. 8. Sect. 1. Chap. 14. Sect. 2. Chap. 17. Sect. 1, 3. *Larg. Cat.* Q. 72. *Short. Cat.* Q. 86. and Scriptures cited. And they hereby reject and condemn all contrary Principles and Tenets maintained by Mr. *Campbell*, or contained in the foreſaid *Catechiſm reviſed*, and all other Principles and Tenets inconſiſtent herewith.

The PRESBYTERY likewiſe taking to their ſerious Conſideration, That the Teſtimony of the Church of Chriſt in this Land has, ever ſince our Reformation from Popery, been ſtated in a ſpecial Manner for the *Prerogative Royal* of the *Prince of the Kings of the Earth*, as *King, Head* and *Lord*

*Lord* over his own Houſe, and for the Government, Worſhip and Diſcipline which he has appointed and inſtituted in the ſame; tho', in this perillous Time wherein their Lot is caſt, the *Doctrine* is alſo undermin'd and ſubverted, which (as has been obſerved) was not the Trial of this Church in former Periods: Therefore they judge it their Duty to bear Teſtimony for the *Sovereignty* and *Headſhip* of the Lord Jeſus over his own Houſe, and to declare their Adherence to the Contendings, Wreſtlings and Teſtimonies of this Church, and her ſeveral Members, both *Miniſters* and *Profeſſors*, for the ſame.

Likeas, the *Miniſters aſſociate* for the Exerciſe of Church Government and Diſcipline in a *Presbyterial Capacity*, being now *met in Presbytery*, did, and hereby do, acknowledge, declare and aſſert, That the Lord Jeſus Chriſt, our great IMMANUEL, and he *alone*, is *King over Zion the Hill of his Holineſs*; and that he is the only Head, Lord and *Law-giver* over his own Houſe; and that to him alone it appertains, to give Officers, Laws and Ordinances to the Church, which is his ſpiritual, free and independent Kingdom; and that the Office-bearers in the Houſe of God, in all their ſeveral Spiritual and Eccleſiaſtical Functions and Adminiſtrations, as alſo all the Courts and Judicatories appointed by the Lord Jeſus in the Church, his ſpiritual Kingdom, are *ſubordinate to him alone* in their Eccleſiaſtical Adminiſtrations; and that the Office-bearers of the Church have Power, Warrant and Authority from the Lord Jeſus to hold *General Aſſemblies*, as well as other ſubordinate Eccleſiaſtical Judicatories, for the Exerciſe of Church Government and Diſcipline, either at *ſtated* Times, or *occaſionally*, as the Circumſtances or Neceſſity of the Church requires; and to diſſolve themſelves, and appoint the Time of their next Meeting, according to the Word of God, *Pſal.* 2. throughout. *Iſa.* 9. 6, 7. *Mat.* 16. 19. Chap. 28. 18, 19, 20. *Eph.* 1. 20,——23. the laudible Acts and Conſtitutions of this Church, particularly Act Seſſ. 26. Aſſem. 1638, and Act Aſſem. 1647, *approving the Confeſſion of Faith*, Seſſ. 23. it being always free to the Civil Magiſtrate to call Synods and Aſſemblies of Miniſters and Elders, for conſulting and adviſing with them in Matters of Religion, upon any neceſſary Occaſion, according to the foreſaid Acts. And they hereby reject and *condemn* the following *Eraſtian* Principles and Tenets; (1.) That the Civil Magiſtrate is Supreme over all Perſons, and in all Cauſes, Eccleſiaſtical as well as Civil. (2.) That the Office-bearers of the Church, in their ſpiri-

tual and Eccleſiaſtical Functions and Adminiſtrations, are ſubordinate unto the Civil Magiſtrate. (3.) That the external Government of the Church is *precarious*, or depends upon the Will and Pleaſure of the Civil Magiſtrate. (4.) That the Ordering and Diſpoſing of the external Government and Policy of the Church, doth properly belong to the Civil Magiſtrate, by vertue of his Prerogative and Supremacy in Cauſes Eccleſiaſtick: And that the Civil Magiſtrate may emit ſuch *Conſtitutions*, *Acts* and *Orders*, concerning the Adminiſtration of the external Government of the Church, and concerning all Eccleſiaſtical Meetings, and Matters to be propoſed and determined therein, as he in his Wiſdom ſhall think fit; as was enacted by Parliament *, and practiſed in the late perſecuting Times. All which, and the like Principles and Tenets, have a direct Tendency to confound the Eccleſiaſtick and Civil Juriſdictions, and have been witneſſed againſt by the faithful Miniſters and Members of this Church, as diſhonouring to the Son of God, and diveſting him of his Prerogative Royal as King over the Church, his own *free*, ſpiritual and independent Kingdom.

Likewiſe, they acknowledge, declare and aſſert, That the Lord Jeſus, the alone *King* and *Head* of his Church, hath appointed a *particular Form of Government* to take Place therein, diſtinct from the Civil Government, and not ſubordinate to the Civil Magiſtrate; which Form of Government is to continue to the End of the World *unalterable*: And that *Presbyterial* Church-government, without any *Superiority* of Office above a *Teaching Presbyter*, in the due Subordination of Kirk-ſeſſions to Presbyteries, of Presbyteries to Provincial Synods, and of Provincial Synods to General Aſſemblies, is that *only Form* of Government laid down and appointed by the Lord Chriſt in his Word; which Form of Government has been received and owned by this Church, as the *only* Government of Divine Inſtitution and Appointment; as is evident from her publick Acts and Conſtitutions, particularly from the *ſecond Book of Diſcipline*, and the *Propoſitions concerning Church-government*, with the Scripture Proofs and Arguments annexed, as the ſaid Propoſitions were received and approven by the Aſſembly 1645, Seſſ. 16. And they hereby reject and condemn the following Principles and Tenets, whether Eraſtian, Prelatick or Sectarian; (1.) That the Lord Jeſus Chriſt hath not appointed in his Word any particular Form of Government in his Church under the New Teſtament; a Principle highly reflecting upon

* Act 1. Parl. 2. *Cha.* II.

upon the Head of the Church, as if he had not been as *faithful in his own House as a Son*, as *Moſes was as a Servant*. (2.) That the *Dioceſian Biſhop* or Prelate is an Office ſuperior to a Teaching Presbyter; Which Principle ſtands condemned by ſeveral Acts and Conſtitutions of this Church, as contrary to the Word of God, and as a groſs Uſurpation in the Houſe of God, and which brought forth *ANTICHRIST that Man of Sin*. (3.) That a particular Congregational Church is not ſubordinate nor accountable unto any ſuperior Judicatory; Which Principle and Tenet is alſo condemned by the laudible Acts and Conſtiturions of this Church, as contrary to the Word of God, and as having a native and direct Tendency to introduce a licentious Laxneſs in Principle, and an univerſal Diſorder in Practice, in the Houſe of God.

Alſo, they acknowledge, declare and aſſert, That unto the *Office-bearers* of the Church, and to them alone, *the Keys of the Kingdom of Heaven* are committed; particularly the *Key of Doctrine* for expounding and preaching the Word, and determining Controverſies of Faith according to the Scriptures; the *Key of Government and Diſcipline*, for preſerving the Beauty and Purity of the Church, and for inflicting of Church-cenſures upon the Erroneous, the Scandalous and Obſtinate, that ſhe may be preſerved, or purged from ſuch Errors in Principle, or ſuch Scandals in Practice, whereby ſhe may be in Danger of being corrupted; as alſo the *Key of Ordination and Miſſion*, for the ordaining and ſending forth of Church-officers, for ſpiritual Service and Miniſtration in the Houſe of God, according to *Mat.* 16. 19. *John* 20. 23. *Mat.* 18. 18. *Acts* 15. *Acts* 16. 4. *Mat.* 28. 19, 20. *Mark* 16. 15. 2 *Tim.* 2. 2. the Books of Diſcipline, Propoſitions concerning Church-government and Ordination of Miniſters, and other laudible Acts and Conſtitutions of this Church. And concerning that Power and Authority which belongs to the Office-bearers of the Church in their judicative Capacity, they further declare and aſſert, That the ſame is only a *Stewardly* and *Miniſterial* Authority, ſubordinate unto the Authority and Laws of the *Head* of the Church, declared and publiſhed in his own Word; and, to expreſs it in the Words of our *Conf.* Chap. 31. Sect. 3. "It "belongeth to Synods and Councils, Miniſterially to deter- "mine Controverſies of Faith and Caſes of Conſcience; to "ſet down Rules and Directions for better ordering of the "Publick Worſhip of God, and Government of his Church; "to receive Complaints in Caſes of Mal-adminiſtration, and

" authoritatively to determine the ſame; Which Decrees " and Determinations, if conſonant to the Word of God, " are to be received with Reverence and Submiſſion, not " only for their Agreement with the Word, but alſo for the " Power whereby they are made, as being an Ordinance " of God appointed thereunto in his Word." And they hereby reject and condemn the following *Sectarian* Principles; That the Keys of Government and Diſcipline are given by the Head of the Church to the whole Community of the Faithful; and that Eccleſiaſtical Synods and Councils have only a mere *conſultative* Power and Authority: Which Principles they condemn, as contrary to the Word of God, the laudible Acts and Conſtitutions of this Church founded thereupon, and as having a native Tendency to introduce Anarchy and Confuſion into the Houſe of God.

Likewiſe, they acknowledge, aſſert and declare, That *Miniſters*, and other *Office-bearers* in the Church, ought to be *ſet over* Congregations, by the Call and Conſent of the *Majority* of *ſuch* in theſe Congregations, who are admitted to *full Communion* with the Church in all her *ſealing Ordinances*; and that there ſhould be no *Preference* of Voices in this Matter, upon the Account of any *ſecular* Conſideration; according to *Acts* 1. 16. to the Cloſe of the Chapter. *Acts* 6. 2, ——— 6. Chap. 14. 23. *John* 10. 4, 5. 1 *John* 4. 1. *James* 2. 1, ——— 6. with many other Scriptures; and according to our *Books of Diſcipline*, and *Acts* of *Aſſembly* agreeable thereto. And they reject and condemn all contrary Principles, Tenets and Practices, whereby the Scripture Rule and Pattern, in this important Matter, is denied and rejected, and Miniſters are impoſed upon diſſenting and reclaiming Congregations.

In like Manner, they do hereby own and aſſert the perpetual Obligation of the *National Covenant* of *Scotland*, frequently ſubſcribed by Perſons of all Ranks in this Kingdom; and particularly as approven of and explained by the General Aſſembly 1638, and ſworn by all Ranks of Perſons *Anno* 1639, and ratified by Act of Parliament 1640. As alſo, they own and aſſert the perpetual Obligation of the *Solemn League and Covenant*, for maintaining and carrying on a Work of Reformation in the *Three Kingdoms*, taken and ſubſcribed by all Ranks in *Scotland* and *England Anno* 1643, ratified by Act of Parliament of *Scotland Anno* 1644; and particularly as renewed in *Scotland*, with an Acknowledgment of Sins and Engagement to Duties by all Ranks *Anno* 1648; Concerning which Oaths and Covenants, they declare and

aſſert,

aſſert, That, as to the *Matter* of them, they were *lawful*, being plainly contained in the Word of God; and, as to their Ends, they were laudible and neceſſary: And therefore they did, and hereby do, declare their *Adherence* to the ſame.

Likewiſe, they hereby receive, acknowledge and approve all the ſeveral Pieces of Reformation attain'd unto by this Church in her ſeveral reforming Periods; particularly the *Confeſſion of Faith*, compil'd by the *Aſſembly of Divines* who met at *Weſtminſter*, with *Commiſſioners* from the *Church of Scotland*: Which Confeſſion they receive and own as the *Confeſſion of their Faith*, as the ſame was received and approven by Act of Aſſembly 1647, Seſſ. 23. As alſo, they receive and own the whole Doctrine contained in the *Larger* and *Shorter Catechiſms*, compil'd by the foreſaid *Aſſembly* at *Weſtminſter*, and approven by Acts of Aſſembly 1648, Seſſions 10 and 19. as a Part of Uniformity, in Catechiſing, for the Three Kingdoms; and ratified by Act of Parliament, *February* 7th 1649. As alſo the *Form of Church-government and Ordination of Miniſters*, as the ſame was received and approven by Act of Aſſembly 1645, Seſſ. 16. and the *Directory for Publick Worſhip*, as the ſame ſtands approven by Act of Aſſembly 1645, Seſſ. 10. together with all the *Acts of Aſſembly* from 1638 to 1650, and ſince that Time, in as far as they were paſt for advancing and carrying on a Covenanted Reformation, agreeable to the Word of God, and the received Principles and Conſtitutions of this Church.

Likewiſe, they hereby declare their Adherence to the ſeveral *Teſtimonies*, *Declarations* and *Warnings* emitted in Behalf of the Covenanted Reformation of this Church, from the Year 1650 to the Year 1688; particularly to the Contendings and Wreſtlings during that Period, whereby a great *Cloud of Witneſſes reſiſted even unto Blood*, in teſtifying for the Supremacy and Headſhip of the Lord Jeſus over his own Houſe, and other Branches of our Covenanted Reformation, in Oppoſition to *abjured Prelacy*, and that blaſphemous Supremacy uſurped by the Civil Powers over the Houſe of God, under the foreſaid Period. And they hereby condemn all Eccleſiaſtical Cenſures whatſoever, paſs'd or inflicted upon any, whether Miniſters, Elders or others, from the Year 1650 to this Time, for their Adherence unto, or Witneſſing for, any Branch of our Covenanted Reformation.

Alſo, they hereby declare their Adherence to the ſeveral *Teſtimonies*, whether given in by Repreſentations and Petitions to the ſeveral General Aſſemblies, or otherwiſe emitted

ted and publiſhed, ſince the Year 1688, againſt the ſeveral *ſinful Omiſſions* of the Judicatories of this Church abovementioned, or the ſeveral Steps of Declining and Backſliding in this preſent Age from a Covenanted Reformation once attained unto; and particularly to the ſeveral *Repreſentations* offered by the *Miniſters of this Presbytery* to the *Commiſſion* of the *General Aſſembly* that met at *Edinburgh Auguſt* 1733; and to the *Paper* that was afterwards emitted by them, intitul'd, *A Teſtimony to the Doctrine, Worſhip, Government and Diſcipline of the Church of* Scotland; as alſo to the *Reaſons*, publiſhed by them, *why they have not acceded to the Judicatories of the eſtabliſhed Church.*

Thus *this Presbytery* have endeavoured to diſcharge themſelves of what they apprehend to be their Duty in their *preſent Situation*; and their Deſign in the whole is, to *bear Teſtimony to the Truths of God*, oppoſed or aſſaulted in the preſent Age, and againſt the Defections and Backſlidings, whether in the preſent or former Times, for the Glory of God, and the Honour of his Truth, and (if the Lord may be graciouſly pleaſed to bleſs this Mean) to excite the *preſent Generation* to *ſearch and try their Ways, and to turn again to the Lord*, from whom we have every one deeply revolted: As alſo, to bear Teſtimony to *Scotland*'s Covenanted Reformation, for the Sake of the *Generations to come*; that they may *conſider the Palaces of* Zion, and *mark her Bulwarks*, and may know what the Lord has done for *Scotland*; that they may ſet their Hope in God, and may neither *forget his Works*, nor be as their *Fathers* a *ſtubborn and rebellious Generation*, that *ſet not their Heart aright*, and whoſe *Spirit was not ſtedfaſt with God.* And *they obteſt* and intreat *all Ranks* of Perſons whatſoever, into whoſe Hands this their *Act, Declaration* and *Teſtimony* may come, that, laying aſide all carnal and *politick Intendments*, every Thing may be weigh'd in the *Balance of the Sanctuary*; and that, in the Fear of that great and dreadful Name, *The Lord our God*, they may conſider both *their own*, and the Iniquities of our *Fathers*, and may return unto the Lord, by Faith in the Lord Jeſus Chriſt, and a particular Acknowledgment of Sin, and unfeigned and thorow Reformation; and, in returning to the Lord, we may hope and expect, that He that hath *torn us will heal us*, and that *He that hath ſmitten will bind us up.* But, if we go on obſtinately in our Treſpaſſes, we have juſt Ground to fear, that, as we are *at preſent pining away* in our Sins, and conſumed under our manifold *ſpiritual* Strokes and Judgments, ſo a righteous and holy God

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may be provoked to come out of his Place, and puniſh the Inhabitants of this Land for their Iniquities, and that he may ſend a *Sword*, or ſome deſolating Calamity and Judgment, to *avenge the Quarrel of his Covenant.*

May the *Lord* himſelf *return*; May he *look down from Heaven, and behold, and viſit this Vine, the Vineyard which his own Right-hand hath planted, the Branch which he hath made ſtrong for himſelf; it is burnt with Fire, it is cut down, they periſh at the Rebuke of his Countenance:* May his *Hand be upon the Man of his Right-hand, upon the Son of Man whom he hath made ſtrong for himſelf, ſo ſhall we not go back from him:* May he *quicken us, and we will call upon his Name. Turn us again, O Lord God of Hoſts, cauſe thy Face to ſhine, and we ſhall be ſaved.*

Extracted by

JA. FISHER *Cls. Pres.*

## ACT concerning the ADMISSION of the Reverend Mr. *Ralph Erskine* and Mr. *Thomas Mair* as Members of Presbytery.

AT the Kirk of *Orwel*, the Eighteenth Day of *February* One thouſand ſeven hundred and thirty ſeven Years. Which Day and Place, the Miniſters and Elders *aſſociate* together being met in *Presbytery*, there was preſented unto them, by the Reverend Mr. *Thomas Mair* Miniſter at *Orwel*, a Paper ſign'd by him, and intituled, *Declaration of Seceſſion from the preſent Judicatories of the Church of* Scotland, *&c.* And, at preſenting the ſaid Paper, he repreſented unto the Presbytery, That it was a true and juſt *Double* of his *Declaration* and *Proteſtation* given in to the *Presbytery* of *Dunfermline*, at their Meeting on the *Sixteenth current*; and he craved that the ſame might be read and conſidered by this Presbytery, whereupon they agreed to read the ſame: The *Tenor* whereof follows;

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# DECLARATION of SECESSION from the preſent Judicatories of the Church of *Scotland*, by Mr. *Thomas Mair* Miniſter at *Orwel*, given in to the Reverend the Presbytery of *Dunfermline*, met at *Dunfermline*, the Sixteenth Day of *February* 1737 Years.

WHen I joined in the *Repreſentation* and *Teſtimony* therein, given in to the Commiſſion in *Auguſt* laſt by Mr. *Ralph Erſkine*; tho' I had a general View of ſeveral other Things among us as juſt Ground of Humiliation, and what ought to be teſtified againſt, which there was not then Opportunity to digeſt into Order; yet I had not then any form'd Intention of carrying the Matter further than was done at that Time, or at moſt than a Tabling of ſome *Repreſentation* and *Teſtimony* of the ſame Nature before our Presbytery and Synod, partly for my own Exoneration, and partly as a Mean proper to be uſed in a Way of Communion with the Judicatories of the Church, for exciting to what I think is the neceſſary Duty of this Church at this Day. Neither had I any Thought of ſtating all the Particulars contained in that *Repreſentation* as *Grounds* of *Seceſſion* from the Judicatories of the Church, and far leſs as *Grounds* of *preſent Seceſſion*, or of looking on them all as Terms of *Chriſtian* or *Miniſterial Communion*.

Yet being in Providence thus called out (tho' moſt unworthy) to eſſay Witneſſing for the Lord in a Day of his great Anger and Contending with us in many remarkable Inſtances; as I think myſelf bound to adhere to every one of the Particulars already repreſented as Matter of *Teſtimony*, ſo the Things contained in that *Repreſentation*, together with the Treatment it has met with from the *Commiſſion* and otherwiſe, have, in Concurrence with ſeveral other Conſiderations, engaged me to a further and more cloſe Enquiry into the State of Matters with us in this Church, and the Judicatories thereof: And particularly to enquire in what Reſpects, and how far the preſent Judicatories of this Church have receded from the *Law* and *Teſtimony*, and what I'm called to upon the whole. And,

1ſt, The *Receſſions* of the Church from the *Law* and *Teſtimony*, are what appear very great and diſmal; whether we take a View of the particular Miniſters, Preachers and Members in the diffuſed Church, or the Church as repreſented in her Judicatories, in their own Actings, and the manifeſt Acceſſion to the Guilt of the particular Members thereof.

(1.) The *Law* and *Teſtimony* requires, That the Lord's People, the Multitude of the Diſciples, have Liberty to chuſe their own Overſeers, *Acts* 1. 23.——6. 3.——14. 23. But many Miniſters in the Church are not only privately, but even publickly, and in open Court, denying and impugning this, and charging the perfect Rule with an utter Want of any Rule or Statute as to this important Matter, except the general Rules of Edification and Order; which they manifeſtly abuſe and miſapply to their own Purpoſes; contrary to the evident Deſign of theſe Golden Rules, which make exceedingly againſt their Principle and Practice in this Matter. And, as they are from Time to Time openly declaring their Mind on this Head, without receiving any Check or Cenſure for the ſame; ſo the Judicatories of the Church are in their Practice going the ſame Way, yea, acting in Contradiction to the Rule, by thruſting Men into the Paſtoral Charge among even reclaiming Congregations, who not only are willing to chuſe an unexceptionable Perſon, but have actually made Choice of one according to Rule. And tho' the Act of Aſſembly 1732 anent Settlements be repealed or laid aſide, yet, as there is no Acknowledgment in the Repeal of the Iniquity of that Act, as contrary to the Word of God, ſo the Act continues to take Place in Practice, even as that Method of ſettling Congregations was much practiſed before that Law was framed; yea, both before and ſince the Repeal of that iniquous Act, many Settlements have been made in Congregations, even worſe than the ſaid Act requires: By all which, many are now ſettled in Congregations wanting one ſpecial Branch of a lawful Calling to the Miniſtry. And we cannot omit here obſerving, That the Church of *Scotland* is in this Point more corrupt than the Church of *Rome* was even in the 7th Century, at leaſt when, tho' come to a great Height otherwiſe in Superſtition and Idolatry, they had not as yet given up with that Principle of Chriſtianity, That the Choice of the People was neceſſary in the Election of a Paſtor †; and that, where this was wanting, the Election



† *Petrie's* Hiſt. p. 63, 65.

was null. Yea, as some observe, it was the 11th Century before this Right was taken from the People; and they were then robb'd of it by Pope *John* the 17th (or, as others, the 19th) a Necromancer. And however long and frequent Use, together with the sad Prevalency and Generality of the Defection, may have much extinguished the Impression of the Weight of this Matter from the Minds of many; yet, as I cannot but look upon it as most nearly concerning the very Foundations of a Christian Church, so it is very evident, that both the Primitive and Reforming Church had this Matter very deeply at Heart, as a Principle which ought by all Means to be maintained. The Objection and Evasion some here make Use of is weak and frivolous, viz. "That by the People, to whom the Right belonged, may "be understood the Heritors and Elders, or the like, as "representing the People: And that the Robbery com-"mitted by the Popish Church, was their restricting the "Choice to their Clergy." For, as is observed by *Calvin*, after that the Clergy had robb'd the People of their Right of chusing their Pastors, the Princes assumed (and thus far took from the Clergy) the Right of presenting to Congregations, as reckoning they had as good Right and Warrant for this as the Clergy. But, according to the original Constitution *, it was the *Plebs*, the *Multitude*, the ALL, over whom the Pastor was to have Charge, that were to chuse or give Consent to his being set over them. And, as a further Evidence of this, in the following Section we find the People expresly distinguished from Heritors or those in Honour, and from Elders and Clergy; where, for the greater Order in the Election, and preventing Tumult and Abuse, the different Part each of these should act is expresly assigned. *Teneatur honoratorum Testimonium, subscriptio Clericorum ordinis consensus ac* Plebis, *aliter fieri nulla ratio sinit.* So,

(2.) The *Law* and *Testimony* requires, That Judicatories be constitute of such as are lawfully ordain'd Office-bearers in the Church; as is plain from the very Nature of Church-judicatories, and the professed End of their Meeting. Those who profess to meet in the Name of Christ, for managing the Affairs of his House, must be clothed with his Authority. *No Man taketh this Honour unto himself, but he that is called of God*, Heb. 5. 4. And so even the great High Priest of our Profession, Jesus Christ, came not without a Commission from the Father: Yet now there is scarce any of our Judicatories but what have fewer or more that

* *Calv.* Inst. L. 4. C. 4. § 13, 14.

are

are obtruded upon Congregations without a lawful Calling, and may therefore be too justly said to have *run unsent*; and therefore have no just Pretension to Authority from the Lord to manage the Affairs of his House, or judge in his Name.

(3.) The *Law* and *Testimony* requires, That Judicatories be careful and faithful to have such purged out as either by their Doctrine or Conversation act for the Destruction of Souls, and the Perverting of the Gospel ‖. But tho' there are multiplied heavy Complaints through the Land against many who bear the Name of Ministers, both as to their Doctrine, their corrupting the Simplicity of the Gospel, and giving Poison instead of Food to Souls; and as to their vain, carnal and unbecoming Conversation, whereby they make the Sacrifice of the Lord to be abhorred: Yet, so far is there from a suitable Zeal and Concern shown for prosecuting the Ends of Discipline in searching out and censuring such, that, in the Management of Judicatories, there are such Methods taken for covering them from Censure, as gives too sad Evidence there is nothing of due Faithfulness this Way to be expected; As appears evident from the Management of both first and second Processes against Professor *Simson*, and in the Conduct with reference to Professor *Campbell*, who was dismissed without the least Censure, yea, without so much as any narrow Enquiry into his Scheme, either by the Assembly, the Commission or their Committee: For whatever Length the Sub-committee brought that Enquiry, yet the Committee, who put that Work upon them, would not so much as examine or judge of their Report, so as either to adopt or reject it; but wrap all up in a few Generals, to put an End to the Process in such Manner as might screen from Censure the Broacher of that very dangerous Scheme. Yea, such was the Issue it was brought to, as while the Committee and Assembly endeavoured to cover Professor *Campbell* from the Imputation of Error, and from Censure for the same, they themselves are intangled in the Snare of his pernicious *Errors*, while they make the Ground of their assoilzieing him from the Charge of Error to be his asserting, That our Delight in the Glory of God is the Origin, chief Spring, sole Standard, *&c.* of all virtuous and religious Actions: And so that Self-interest, or Pleasure and Delight, is still the highest and chief Motive to Obedience; only that this Delight should terminate on or extend to the Glory of God: By which Professor



‖ *Gal.* 1. 7, 8, 9.—5. 12. *Rev.* 2. 14, 20.

*Campbell* means (as he elſewhere explains himſelf) our Enjoyment of an infinitely glorious God, who alone can fully ſatisfy our Deſires, or gratify our Self-love. Theſe are Inſtances of the Conduct of Judicatories as to Doctrine. And the Charge ſeems no leſs verified againſt their Conduct with reference to Proceſſes anent the Converſation of Miniſters, if we take a View of the Iſſue of the Proceſs againſt Mr. *Greenlees* at *Ceres*, and that againſt Mr. *Young* at *Leſlie* (not to inſiſt on the Management with reference to ſeveral Candidates for the Miniſtry who accepted Preſentations, and had Accuſations led againſt their moral Character, and, in the Judgment of many, ſo far at leaſt inſtructed, as rendred a Delay of their Settlement, in order to further Enquiry, neceſſary for Edification.) When ſuch Inſtances of Error and ſcandalous Behaviour have been wrapt up in the Manner wherein particularly theſe four ſpecified were; What Ground have any to hope for Redreſs in other Caſes? Or what Concluſion can they draw from the Procedure in theſe, but that it is in vain to table any Complaint of that Kind? ſeeing all that will be gain'd will be much Trouble and Charge to the Purſuer, without any Redreſs of the Grievance complain'd of.

(4.) The Law and Teſtimony requires the Lord's People to flee from Strangers and Hirelings, and not hear them, becauſe they are Thieves and Robbers; to beware of falſe Prophets, who are known by their Fruits; and declares, That they who run unſent, ſhall not profit the People: Yet our Judicatories will have People to hear ſuch, or to be deprived of Ordinances altogether, Act Aſſem. 1733, *anent the Preſbytery of* Dunfermline.

(5.) Miniſters, and ſo Judicatories, are called to be at Pains to gather the Flock of Chriſt; and there is a Wo pronounced againſt the Shepherds that ſcatter the Flock, and gather them not: But Judicatories are now at much Pains to ſcatter the Flock, and deprive them of their ſpiritual Food, by their Acts, Intruſions, *&c.*

(6.) Judicatories are called to lay out themſelves for reforming what is amiſs, and that by returning to the Law and Teſtimony: But now the Practice of Judicatories ſeems too plainly to ſpeak out a ſtated Deſign (at leaſt of thoſe who are the ſpecial Springs of the Management) to have a Covenanted Work of Reformation altogether overthrown, and the Church modelled in a Conformity with *England*, if not worſe. And, tho' a good Act was of late made anent Goſpel-preaching, and a Recommendation anent

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ſettling Congregations, which ſome valued as ſeeming to be ſome Kind of Reviving of the old good Rules of this Church on that Head; yet it is evident that this Recommendation, ſo far as it might be called a Reviving of theſe old Rules, together with the above Act anent Doctrine, are in a ſpecial Manner tranſgreſſed and broke through without Controul; yea, tranſgreſſed, as it were, with the ſame Breath by the Aſſemblies by which they were made: Particularly in the Affair of Profeſſor *Campbell*, when the Aſſembly, together with the Committee appointed to ripen that Affair, did not only involve themſelves in the Guilt of the Scandal given by this Scheme, by diſmiſſing that Affair without due Enquiry into it, or inflicting the leaſt Cenſure upon the ſaid Mr. *Campbell*; but alſo, they have materially adopted his Scheme, particularly by their making his aſſerting that which is the very Subſtance of it (*viz.* That our Delight in the Glory of God, is the Origin of moral Virtue) to be the Ground upon which they aſſoilzie him from the Charge of Error. So that now, not only according to Mr. *Campbell*'s Opinion, but even according to the Aſſembly's Deciſion, our Delight, Pleaſure or Satisfaction (all which, among other Terms, Mr. *Campbell* makes ſynonimous) terminating on the Glory of God (by which, as Mr. *Campbell* explains himſelf, is meant the Enjoyment of an infinitely glorious God, as He who can give us full Satisfaction, or fully gratify our Self-love) is the firſt Spring and chief Motive of all virtuous and religious Actions. And as to the Recommendation anent Settlements, it was no leſs palpably broke through by the Aſſembly in the Caſes of *Troqueir* and *Dennie*; And what then can be expected of inferior Judicatories? I'm far from inſtituting a Compariſon of Deſigns, eſpecially with the worthy Members of Aſſembly who were active and zealous for that Act anent Doctrine, and for the Reviving of our old Rules anent Settlements: Yet it is to be lamented, that the Event has too much of a Parallel with that of King *Charles*'s Proclamation againſt Profanity, which uſhered in a very Deluge thereof; and the Exception made in the late Toleration, of Popery, and thoſe who deny any of the Perſons of the Godhead; both which Evils do in a ſpecial Manner prevail in the Land, without effectual Check.

(7.) While the Lord requires the Stewards of his Houſe to be faithful, and particularly not to ſpare to ſhew unto the Houſe of *Jacob* their Tranſgreſſions; He ſurely calls Judicatories to encourage and ſtrengthen the Hands of ſuch as are thus faithful in the Diſcharge of their Work. But the

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Judicatories of the Church have not only diſcountenanced and cenſured Faithfulneſs this Way, but have even thruſt out four of their Fellow-labourers from their Communion upon Account thereof.

(8.) They who bear the Office and Character of Builders in Zion, are called to build upon the Foundations of the Apoſtles and Prophets, Jeſus Chriſt being the chief Corner-ſtone. But the Judicatories of the Church, and Office-bearers therein, are (may we not ſay) at leaſt in a great Meaſure gone off from theſe Foundations: Many of them in their Doctrine, as appears from their materially adopting Mr. *Campbell*'s Scheme, entirely waving Mr. *Simſon*'s Scheme in his firſt Libel, and ſlightly cenſuring his *Arian Errors*. And as to Government, they are too palpably building on the Foundations of worldly Policy (ſome of them even openly denying that there is any Rule in Scripture directing how to ſettle Congregations, or in Oppoſition to Patronage) and ſome of them building upon Latitudinarian Principles (giving Liberty to every Man to worſhip God in their own Way, or according to their own Sentiments) and thus building on Principles oppoſite to the Doctrines taught by the Apoſtles and Prophets, which are the Foundations of the Building whereof Jeſus Chriſt is the chief Corner-ſtone.

(9.) The Law and Teſtimony requires Miniſters and Judicatories to commit the Goſpel that is intruſted unto them, unto faithful Men who ſhall be able to teach others, 2 *Tim.* 2. But is it not for a Lamentation, that while thoſe who have moſt Evidence of their having obtained Grace to be faithful, are diſcouraged and diſcountenanced, ſuch are taken by the Hand and appointed Office-bearers in the Church, not a few of whom give little Evidence, either by their Doctrine or Converſation, that they are or will be faithful.

2*dly*, I come next to enquire, Whether I can warrantably, with Safety, and without manifold Hazard, continue in Communion with the Judicatories of the Church; or, if the Lord be calling to a preſent Withdrawing and Coming out from them? And,

(1.) It ſeems evidently unſafe and dangerous to continue in Communion with the Judicatories of this Church, if we conſider the manifold Proofs ſhe has given of her hating to be reformed. This may appear partly from what is above-ſaid; and we may further obſerve, that the Lord has been uſing a great Variety of Means with us for a long Time, not only by a plentiful Diſpenſation of his Word and Ordinances, but alſo by manifold Diſpenſations of adorable Providence,

vidence, both adverſe and proſperous: And, when he has, in more than ordinary remarkable Ways, been of late Years threatning us with Sword, or Famine, or Peſtilence, or all the three, and puniſhing us by many temporal and ſpiritual Judgments; yet, in Midſt of all, not only are all Ranks ſinning ſtill more and more; not only are many accounting theſe the beſt Days, and the Generality ſinking more and more deep in carnal Security, yea, even the wiſe as well as foolish Virgins ſlumbring and ſleeping, and cannot be awakned by all the Alarms we have hitherto met with; But even the Judicatories of the Church, after all Endeavours uſed for their Excitement to Reformation, do not only neglect to fall in with theſe Means, but ſlight, contemn, and treat with Diſdain, ſuch Endeavours uſed; and this after long Continuance of Light, and fulleſt Means of Conviction: And when, notwithſtanding of exceeding great Backſlidings, and the Lord's remarkably lifting up his Hand againſt the Church; yet the Judicatories cannot be brought to a free and unhampered Acknowledgment of the Cauſes of the Lord's Controverſy, yea, are ſometimes even denying the Need of ſolemn Faſting and Humiliation (as was the Caſe at laſt Commiſſions) Have we not Reaſon to apprehend that the Lord is about to plead with us, becauſe we ſay we have not ſinned? and that he is about to take away the Hedge of his Vineyard, and ſuffer it to be trodden down? and that continuing in the Judicatories in ſuch a Caſe (eſpecially when Opportunity may be had of eſſaying, in a judicative Capacity, that Work and Duty which they will by no Means comply with) will involve in the Guilt of that Neglect and Refuſal, and ſo expoſe to the Judgments threatned for the ſame?

(2.) When the Judicatories of a Church are ſo far infatuated, as to thruſt out from Church-communion and Society, both faithful Watchmen becauſe of their Faithfulneſs, and the purer Part of her Members, who cannot go along with the Courſes of Defection, but deſire to keep their Garments clean; and when the Judicatories continue thus to treat Multitudes of the Lord's People, who, according to the Rules of the Church, ſtand debarred from Church-communion for their Non-ſubmiſſion to Intruders, &c. As this may be compared to the Caſe of a City or Nation thruſting out their Chariots and Horſemen from among them, even at a Time when the Enemy is not only entred their Borders, but is waſting the Country (which is the preſent Caſe) and as this ſudden Ruin and Deſtruction is loudly

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threatned, ſo I reckon it both Duty and Intereſt for me to adhere to, and imbark with, thoſe who are in this Manner thruſt out; eſpecially when they are eſſaying, under the Conduct and Influence of the Spirit of the Lord, to lift up a Standard for the Lord's Cauſe and Truth, and againſt the Enemy that is come in like a Flood. So,

(3.) I think it appears evident, that as the true Church, the Tabernacle of *David*, is built on the Foundations of the Apoſtles and Prophets, Jeſus Chriſt being the chief Corner-ſtone; ſo, at this Day, the Tabernacle is, by a Chain of extraordinary Providences, removed without the Camp: There is now a conſtitute Church thruſt out from the Society of the Judicatories of this Church for their Faithfulneſs; and theſe who are thruſt out, are building upon the true Foundations of the Church of Chriſt, while the Judicatories of this Church are many Ways overthrowing theſe Foundations, both as to Doctrine and Government, and building upon the Foundations of human Reaſon and carnal Policy. And therefore it is my Duty, as I would deſire to be approven of the great Builder of *Zion*, to bear Hand to thoſe who are by Grace aiming at building on the true Foundation.

(4.) If the Flock of Chriſt are called to flee from, and not hear Strangers, Hirelings, and ſuch as are Wolves, Thieves and Robbers; then I cannot ſee either Duty or Safety in joining with theſe, eſpecially in ſuch a near and cloſe Union, as that of one ſacred Society met in the Name of the Lord for the Management of the Affairs of his Houſe; or the Conſiſtency of doing ſo, with Miniſterial Faithfulneſs in warning People to flee from ſuch: And as little is it conſiſtent with the very End of ſuch Meetings, which, if at all valuable, is to take joint Counſel and Meaſures in the Management of the Affairs of the Church, to the Glory of God and Good of Souls. To pretend to do this with declared Enemies of our Covenanted Reformation, and who are embracing every Opportunity of pulling down the carved Work of God, ſeems exceeding inconſiſtent, and contrary to Reaſon and Religion. Sure it would be a moſt incongruous and unnatural Part, for a Company of Shepherds to reſolve to aſſociate with a Herd of Foxes and Wolves, to conſult for the Welfare of the Flock, and ſo to adhere to theſe ſtrange Counſellors, as nothing of any Moment ſhall be done without their Knowledge and Conſent: But that this is and muſt be the Caſe of the Judicatories of this Church in their preſent Situation and Conſtitution, is moſt evident;

and therefore it is high Time for any who desire the Good of the Flock, to withdraw from such a Mixture.

(5.) The Duty of maintaining the Peace and Unity of the Church, the Body of Christ, requires this Withdrawing from the present Judicatories of this Church, as they are constitute and manage: For, 1. Christ is the Centre of Union, from whom the Judicatories have of a long Time been making deep Defection; and as there can be no spiritual Union but by meeting in the Head, so sure it is vain to pretend Union, or the maintaining of true Unity, in a Way of departing from the Head. True it is, there may be Differences in lesser Matters, when yet, as to the Main, there is a Centring in the Head: But that this is not the Case now, is plain, seeing the very Foundations of both the Doctrine and Government of the Church of Christ are overturned, both in Word and Practice, by the present Judicatories, and such as are by them kept in Communion with this Church; as appears from what is above. So, 2. What Peace, Concord or Unity in a Society, especially a sacred one, where the Principles of the constituent Members of it are opposite to, and destructive of one another, and that in Matters of the greatest Moment to the very Being of a sacred Society? which is the present Case with the Judicatories of this Church. And therefore it is my Duty, especially when I see a Society of the Lord's Servants pointing toward the Centre of Union, to withdraw from the present Judicatories, and adhere unto them in promoting the Ends of a Gospel-Ministry.

(6.) The Judicatories of this Church have been doing what in them lay to pull the Crown off from Christ's Head, and refusing to give him the Glory due to his Name, to give him the Glory of his Supreme Deity, by resenting suitably the blasphemous Denial of the same; and, instead thereof, have even kept the Blasphemer in full Communion with the Church, and refuse all Calls to lay to Heart or acknowledge their Sin in this; whereby they have sadly involved themselves in the Guilt of denying the Son of God, 1 *John* 2. 22, 23. which is one special Mark of Antichrist: They have refused to give him the Glory of his Sovereignty, as the sole King and Lawgiver of his House; yea, have usurped a Legislative Power over the same, and will not acknowledge any Sin therein: They have refused to give him the Glory of his Prophetical Office by vindicating his Truths; and have suffered wounded Truth to ly bleeding on the Ground, rather than inflict Censure upon the Subverters of the Truth, and those who preach another Gospel, and bring another Doc-

ſtrine than is taught in the Scriptures of Truth. And therefore it is my Duty to withdraw from them, and adhere to thoſe who are endeavouring to maintain the Crown on Chriſt's Head, and to lift up the Standard of a Teſtimony for his injur'd Cauſe and Truth.

(7.) It is Duty in the Lord's Sight to make a Seceſſion from thoſe who combine to ſlay the Witneſſes of Jeſus Chriſt: But that this has been, and is the Way of the Judicatories of this Church, is plain from their ſuppreſſing Miniſterial Freedom and Faithfulneſs, and thruſting out ſeveral of their Members for their Faithfulneſs; while, at the ſame Time, they are embracing Intruders, and ſuch as may contribute more and more to a burying the Teſtimony of Jeſus. And therefore I ought to withdraw from them.

(8.) The Lord requires all, and ſo in a ſpecial Manner Miniſters of the Goſpel, to ſhew a Concern for his Glory and the Welfare of Zion, preferring Zion to their chiefeſt Joy; and that Miniſters particularly teſtify this, by endevouring by all Means to have the Knowledge of the Lord's Name propagated in the Land, and to have the Generations to come in Caſe to praiſe the Lord. But, as the native Tendency of the preſent Practice of the Judicatories of this Church, particularly anent Settlements, is the training up the riſing Generation in Ignorance and Error; ſo, according to the preſent Conſtitution and Ways of managing, there is little or nothing can be done, for preventing this Evil, in a Way of Communion, while the young Generation are altogether deſtitute of a Goſpel-Miniſtry, having Hirelings intruded upon them, who cannot preach becauſe they are not ſent: And therefore I reckon it Duty to eſſay in a Way of Seceſſion, what cannot be done in a Way of Communion with the preſent Judicatories of the Church; and which yet is neceſſary to be done, for the Advancement of the Goſpel, and Good of Souls.

(9.) Thoſe whom the Lord ſeems to be poliſhing for his Work, are neglected as uſeleſs, yea, ordinarily traduced as dangerous in the Church; and there is no rational Proſpect, in the preſent Situation of Matters in the Church, of their receiving Encouragement. Severals are diſcouraged from attempting Preparation for publick Service in the Church; yea, conſidering the State of Matters as to the Fountains of ſacred Learning, What Proſpect can we have of a Succeſſion of Goſpel-Miniſters? And, while Matters are thus with us, I think it an evident Call to eſſay other Methods for maintaining the Lord's Teſtimony in the Land.

(10.)

(10.) There are many Evidences that the Sun is gone down upon us; that the Night is come on us; that the Lord is departed in his Anger, particularly and in an eminent Manner from the preſent Judicatories; while not only is there a general deep Sleep as at Midnight, not only further are the Beaſts of Prey come abroad (while *Arians*, Infidels, Necromancers, are treading down the Vineyard of the Lord, yea, infernal Spirits, as looſed by Law, coming abroad in the Land) but in the Judicatories Truth, and the Cauſe of Chriſt, receive new Wounds from Time to Time: And even thoſe who deſire to be faithful, are either ſo blindfolded that they cannot ſee the Snares laid for them, and the Plots againſt the Cauſe of God; or their Mouths ſo ſhut, that they cannot ſpeak with Freedom and Boldneſs in the Cauſe, even when the Need is greateſt; So that, may we not ſay, Counſel is periſh'd from the Wiſe, and the Man of Might cannot find his Hands, while Counſel, Courage and Strength is retained by the oppoſite Party? As this is a ſad Evidence of the Lord's forſaking the Judicatories of this Church; ſo I think he is making the Light to ſhine upon his Servants that are encamped in the Wilderneſs, and countenancing them in their Eſſay of bearing Teſtimony for him, his Truths and Cauſe, and in Oppoſition to the Defections of the Judicatories of the Church; and thus giving ſome clear Evidence, that it is his Work and Cauſe that is in the Hands of his Servants. And therefore, as I think it both Duty and Intereſt to follow the Light, ſo the Warning is awful againſt refuſing to come out to the Help of the Lord againſt the Mighty.

Wherefore, and upon all the above-mentioned Reaſons, and others that might be added, I judge it my Duty to declare and proteſt; Likeas, I hereby declare and proteſt, That I find myſelf obliged to make Seceſſion from the preſent Judicatories of this Church, and that I can no longer join in Communion with them in a judicative Capacity, until they ſet about the Reformation of the above-mentioned and many other Evils complained of. And, notwithſtanding of this my preſent Seceſſion, I hereby declare my Reſolution, thro' Grace, conſtantly to adhere to our received Standards of Doctrine, Worſhip, Diſcipline and Government; particularly to our *Confeſſion of Faith*, as the ſame was received and approven by Act of Aſſembly 1647; which *Confeſſion* I ſtill own as the Confeſſion of my Faith; and to our *Larger* and *Shorter Catechiſms*; and alſo to our *Form of Church-Government*, *Directory for Publick Worſhip and Ordination of Miniſters*, as the ſame were received and approven by the

ſeveral Acts of Aſſembly adopting the ſame. In like Manner, I hereby proteſt, That it ſhall be lawful and warrantable for me to join with ſuch of my Brethren as have been thruſt out from Miniſterial Communion with the preſent Judicatories, and who are aſſociate together in a Presbyterial Capacity, and endeavouring to lift up a judicial Teſtimony againſt the prevailing Evils of the preſent Day, and the Sins and Backſlidings of former Times; according to the Word of God, the foreſaid Standards of Doctrine, *&c.* and the National Covenant of *Scotland*, and the Solemn League and Covenant of the Three Nations. And I further proteſt, That, notwithſtanding of this my Seceſſion, my Paſtoral Relation to the Congregation of *Orwel* ſhall ſtill be held firm and valid; and that if, in Conſequence of this my preſent Seceſſion, any Thing ſhall be done by the preſent Judicatories in Prejudice of my Paſtoral Relation to the ſaid Congregation, or in Prejudice of my Miniſterial Office and the Exerciſe thereof, *&c.* the ſame ſhall be held and repute null and void; in regard I deſire and hope, thro' Grace, ſtill to adhere to our Covenanted Uniformity, both in Doctrine, Worſhip, Diſcipline and Government, which is not only ſullied, but ſubverted by the preſent Judicatories, not only in the Particulars I have repreſented, but in others that may be afterward more fully laid open.

And, *Finally*, I proteſt, That my Miniſterial Conduct and Character, both now and hereafter, ſhall only be under the Trial and Cogniſance of the foreſaid Miniſters aſſociate together. And I crave, that this my Declaration and Proteſtation be recorded in the Presbytery-books, and I allowed an Extract thereof. And upon the whole of the Premiſſes I take Inſtruments.

THOMAS MAIR.

After reading the above *Declaration*, the Reverend Mr. *Ralph Erskine* Miniſter at *Dunfermline* gave in to the *Presbytery* a ſign'd *Adherence* to the ſame; and he alſo repreſented, that the ſaid Paper was a juſt *Double* of his *Adherence* given in to the Presbytery of *Dunfermline* at their foreſaid Meeting. And the ſame was read, the Tenor whereof follows.

I Hereby adhere to the ſame Proteſtation as above, with the Grounds thereof, as ſufficient, complexly conſider'd; and to the ſame Seceſſion, but under the Limitation and in the Senſe following, which I think fit to explain more fully

fully than is above expreſſed. I having been called forth in Providence to lay before this Presbytery, as well as formerly before the Commiſſion of the General Aſſembly, the fore-mentioned Repreſentation and Teſtimony, not only judge it my Duty to adhere thereunto, but alſo judge it would be a ſinful Omiſſion in me, not to embrace any Opportunity Providence ſhall offer, in Conjunction with others, for emitting to this, and tranſmitting to the riſing Generation, the ſame Teſtimony more fully, which I have offered to the Judicatories in ſhorter Hints, and for doing it in as formal and explicite a Way as can be; which I think, not only the four Brethren above-mentioned, in their preſent Situation, but alſo any other Part or Number of the Miniſters of this Church meeting together in Name of the Lord, may lawfully do; eſpecially in a Day of the Lord's Anger on account of the Sins, Errors and Backſlidings of the Church; in order to bear Witneſs for the Cauſe of Chriſt and his Truths, and againſt the Defections of the Church and Land wherein they live. And the four Brethren being particularly ſtirred up to this Work by a remarkable Chain of Providences, I think myſelf obliged to join with them in this Matter; not as they are a Prebytery or Judicatory ſeparate from the Church of *Scotland*, but as they are a Part of that ſame Church, conſtituting themſelves in the Lord's Name as a Judicatory of Miniſters aſſociate together, diſtinct from the preſent Judicatories of this Church, and witneſſing againſt their Corruptions and Defections; inſomuch that, by withdrawing from theſe Judicatories at preſent, and joining with the ſaid Brethren, I intend and underſtand no Withdrawing from Miniſterial Communion with any of the godly Miniſters of this National Church, that are groning under, or wreſtling againſt, the Defections of the Times, even tho' they have not the ſame Light with us in every Particular contained in the foreſaid Teſtimony. Nor do I hereby intend to preclude myſelf from the Liberty of returning and joining with the Judicatories of this Church, upon their returning to their Duty, and ſo far as my Joining with the foreſaid or any other Miniſters in their lifting up the ſaid Teſtimony, and promoting the End and Deſign thereof, and the ſaid Return can conſiſt together; ſeeing, if the Judicatories, who at preſent either unjuſtly refuſe, or unduly delay to receive that Teſtimony, were acting a contrary Part, and putting Hand to Reformation, the ſame Reaſons that induce to this Withdrawing, would neceſſarily induce

to

to a Returning, which I cordially wiſh I may quickly ſee good Reaſon for.

So that (as an eminent Light in this Church expreſſes it on another Occaſion) "Here is no Separation from the "Church of *Scotland*, either in her Doctrine, Worſhip, "Diſcipline or Government;" but rather a Cleaving more cloſly thereto, by "departing or going forth from "her Backſlidings and Defections, as we are commanded "by the Lord," and from ſome Judicatories becauſe of theſe; "and only a negative, paſſive and conditional With-"drawing;" not importing any "Reſolution never to join "with them in any Circumſtance, but a preſent Refuſing to "follow the declining Part of the Church, while carrying "on theſe Defections, and a Chooſing rather to ſtand ſtill "and cleave to that Part, tho' ſmaller, that is endeavou-"ring to retain and maintain a Covenanted Reformation." Which Reformation, and the ſtanding Obligation of our Covenants, National and Solemn League, I was obliged judicially to own, both when licenſed and ordain'd in this Presbytery; inſomuch that I look upon this preſent Step I make for aſſerting and advancing theſe Covenanted Principles, and oppoſing the Defections made therefrom, to be every Way agreeable and conſequential to theſe Solemn Vows and Engagements.

And tho' I am ſenſible what a bad Tendency Diviſion natively has, and deſire to abhor and ſhun all diviſive Principles and Practices, contrary to the Doctrine, Worſhip, Government and Diſcipline of the Church of *Scotland*, agreeable to and founded upon the Word of God, and judge it my Duty to endeavour, thro' Grace, to follow after that Peace that has Truth for the Ground and Ornament of it; yet the ſafeſt Way for purſuing Peace, being to cleave unto Jeſus Chriſt who is the Centre of all true and holy Union, and to advance the Truth as it is in him; I therefore think myſelf obliged, leaving Events to the Lord, to take the preſent Opportunity of joining with other Brethren, in what I reckon a faithful Teſtimony for it, ſuch as I have no Acceſs to promote in the ſame Manner with the foreſaid Judicatories as preſently ſtated. Adhering therefore to the above Proteſtation and Seceſſion as here explained, I thereupon take Inſtruments.

RALPH ERSKINE.

After reading the above *Adherence*, Mr. *Mair* declared to the *Presbytery*, That he was of the ſame Mind with his Bro-

Brother Mr. *Erskine*: And both the ſaid Brethren further repreſented, That they had read and conſidered the *Act* and *Teſtimony* approven by this *Presbytery* the *third* Day of *December* laſt, and that they *adhered* to the ſame. And alſo they declared, That they were willing to *join* themſelves to this Presbytery as Members thereof. After reading of both the above Papers, and hearing their Brethren fully thereupon, the Presbytery proceeded to *conſider* the ſame; and they *found*, That the Grounds upon which their Reverend Brethren had declared a *Seceſſion* from the preſent Judicatories of the Church of *Scotland*, were the ſame upon the Matter with theſe upon which the Miniſters of this Presbytery had ſometime ago declared their *Seceſſion* from the ſaid Judicatories. And further, the ſaid Brethren having declared their *Adherence* to the *Act* and *Teſtimony* concluded at *Perth*, and their Willingneſs to *join* themſelves to this Presbytery as *Members* thereof, therefore they unanimouſly agreed to receive them; *Likeas*, the Presbytery did, and hereby do, cheerfully *receive* and *admit* their Reverend Brethren, Mr. *Ralph Erskine* Miniſter of the Goſpel at *Dunfermline*, and Mr. *Thomas Mair* Miniſter of the Goſpel at *Orwel*, as *Members* of this Presbytery, and appoint their Names to be added to the Presbytery-*roll*. And this being intimated to them, they took their Seats accordingly.

Extracted by JA. FISHER Cls. Pr.

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